

# THE PENTECOSTAL HERALD

—AND THEY WERE ALL FILLED WITH THE HOLY GHOST: Acts. 2, 4.—

H. C. Morrison, Editor.

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## ✕ The Camp Meeting Campaign. ✕

Partly because I have been pressed with work, and partly because I have been unwell, I have failed to write of my camp meeting work the past summer. I have written something of the gracious meeting at Red Rock, Minnesota, so will pass on to my next work which was at Des Plaines Camp, near Chicago. This is a great gathering place for Methodists. There were three large tabernacles on the grounds, to accommodate the people who speak various languages who congregate here. The tabernacle where the English services are held is one of the most commodious and best in the country and the congregations are very large. This year in addition to preaching at the daily pentecostal meetings, I also preached at a number of the other meetings.

Bishops Cranston and McDowell were on the grounds during the meetings, each one of them preaching once to the edification of the great congregations who heard them.

Rev. Charles E. Locke, pastor of the First M. E. Church, of Los Angeles, Cal., was the great preacher of the occasion. He is a versatile, eloquent and evangelistic preacher and while standing in the front rank of the ablest pulpiteers of the nation, his sermons at the camp meeting were full of the sound, solid, old Bible truths that have stood the test of the centuries.

The meetings conducted by the writer were purely evangelistic and on full salvation lines. Many people came to the altar seeking full salvation or the forgiveness of their sins, and not a few found Christ. I think, several times, there were not less than fifteen or twenty young preachers on their knees at one time, earnestly praying for sanctifying power, and some of them went away rejoicing in full salvation. Some of my criticisms of *higher criticism*, brought upon me severe criticism, which I answered by saying that I had about the same respect for the *destructive* higher critic, that I had for Judas Iscariot. The stalwarts among the preachers stood by me and others rallied around the old flag by the thousand. Thank God, *the people want the gospel*. Evangelist D. W. Potter, President of the Association, is a power of strength in this meeting. The three presiding elders of Chicago, Holt, McAfee and Shepard, were in the forefront of the battle, managing and directing the forces. Melvin Trotter was present and gave some most wonderful talks. Rev. I. E. Honeywell, a successful evangelist and great preacher who has spent much time with Billy Sunday, was with us and preached with power. He is a most companionable man.

I am under obligation to Mr. John Date, who took unusual pains to look after the comfort of

my family, giving for the use of wife and five children, three rooms and a table all to themselves, *free of any charge*, throughout the entire meetings. Not only this, but we had a young lady with us to assist in caring for the children, who was entertained by the Association free of cost to myself. I do not like to impose upon the good nature of a camp meeting committee, but we highly appreciated their kindness after so long a separation from our family. Wife had charge of the morning prayer meetings which were held in a large tent during the entire camp, and was blessed of the Lord.

At the close of the Des Plaines camp meeting, wife and children returned to Louisville, and went into camp at Silver Hills, just across the river from Louisville, and I went on to the holiness camp meeting at Eaton Rapids, Michigan. This is one of the best built and most ably managed camps in the country. A beautiful forest in the bend of a clear, cool river, a fine tabernacle, a good hotel, a comfortable evangelist's home, the forests dotted over with neat cottages and a strong, intelligent, zealous people to preach to. The crowds were large and the altars full.

My workfellows were Dr. Walker, of the Pacific coast, and Bro. Charles B. Allen, of Denver, Colo. Bro. Allen only preached a few times, after my arrival, hurrying away to meet engagements elsewhere. Rev. Joseph H. Smith had edified the people with the word of God before my arrival. Mrs. Vennard had charge of the meetings for the young people and also preached in the great tabernacle.

Dr. Walker, who is a scholar and exegete, as well as a powerful preacher in application of the word of God to the consciences of men, preached twice each day. He is a man of delightful spirit and great physical vigor and sweeps the enemy before him. I was with the brethren but a few days, but witnessed many salvations. There was a large number of ministers present and all in all, it was a camp meeting right, with some service going from early dawn, most all of the time, until late at night.

I came at once to Silver Hills, New Albany, Ind., where Bro. I. M. Hargett was my yokefellow. C. O. Rinebarger, who grew up in this community, and is much beloved, led the singing to the satisfaction of the multitude. Bro. Hargett is a pastor-evangelist stationed in Iowa. He was reared near Lexington, Ky., educated at Asbury College, converted, sanctified and is on the altar of the Lord for service. He was generous to me, bearing the heavy end of the burden, as I was sick and weak. I think every time he preached, the people crowded to the

altar with deep conviction and many were saved during the meetings.

Silver Hills is a beautiful place; great crowds of people came from Louisville, among them many of our Methodist pastors and it was like a visit home. Prof. Fisher, President of Millersburg Female College, and a delightful Christian gentleman, was with us a few days, also his wife and Miss Hardie, at whose father's house I had such a delightful home while in Seoul, Korea. Bro. and Sister Herr brought me over special dishes of chicken and rice from Louisville, also jars of cool cream for which I am more grateful than my pen can tell. I was like an old horse that had to be pulled up from the ground, harnessed, and led about, but when once warmed up, could pull very well. So the Spirit bore me up in my infirmities and gave me a message for the people, sometimes with gracious power. There is nothing this side of heaven so blessed, as to preach the gospel when one's soul is aflame, the people listen with eagerness and the Spirit applies the truth.

It was estimated that there were ten thousand people on the hill the last Sabbath. Many souls were converted, reclaimed and sanctified during the meetings. Silver Hills is an ideal place for a camp meeting and the people have come to love it, being made dear with many pleasant memories. The brethren and sisters in charge of the camp are choice souls and manage things in the spirit of holy, Christian love.

(CONTINUED.)

## A MISSIONARY ENTERPRISE

By REV. H. C. MORRISON,

Evangelist, Editor and President of Asbury College.

### Chapter III.

#### THE GREAT QUESTION.

This missionary matter requires haste. The house is on fire, multitudes are perishing and with vast millions it is now or never. Three or four decades will see more than seven hundred millions of people, who have never heard the gospel, turned into eternity. Will they not appear before the judgment bar as witnesses against us because of our slowness and indifference in sending them the message of salvation?

These facts raise the all important question. *How can we get the largest number of the best-equipped missionaries upon the most needy fields in the shortest time, at the least expense, situated to accomplish the best results with the smallest outlay?*

This is the cluster of questions which confronts the Missionary Boards and that ought to electrify the church and that I propose, God helping me, to bring home close to the hearts and consciences of the readers of THE PENTECOSTAL HERALD.

(CONTINUED.)



## An Ideal Man and How To Make Him.

Dr. M. A. Beeson, Pres. Meridian Male College.



When God made man he made him with a three-fold nature—body, mind and spirit, capable of untold development. The ideal man is one that has all three of his natures developed in the proper proportion. It is presumption to think that we are prepared for life with only one side of our nature developed and trained. The ideal man is the one that has the highest possible development of spirit, mind and body.)

God has given us the ideal in Adam and in Christ, the second Adam, and although the devil has marred man and dragged him down, yet through the second Adam, Christ, we can be lifted up. Even though the world, modern education, and the devil are against us, the word of God and Christ, are sufficient.

God had said, "Train up a child in the way it should go, and when he is old he will not depart from it." There is no place like the home for laying the foundation of character in a human life. It is there that a child's first and most lasting impressions are made. There he finds, or ought to find, the material out of which he begins to build his ideals and conceptions of life. The child comes into this world knowing less and more helpless than any creature on earth, and is dependent upon its parents' will and instruction for the preparation it should have to meet the responsibilities and duties of life. (To assert that, because a child is human, it must of necessity be turned over to the powers of evil, and be allowed to run its course and sow its wild oats, is an insult to God, and a cowardly shirking of responsibility. Why not from the beginning surround the child with the thought of God and a holy atmosphere.

Next to the Christian home in training a child and making the ideal man, is the Christian school. Some one has said that the major premise of all religious education is the development of the whole man. It is this that the Christian school must accomplish, if it realizes the purpose for which it exists. While its distinctive aim is commonly thought to be, so far as religious instruction is concerned, the training simply of the spiritual nature, it is nevertheless true that the life in a Christian college should lead the student to co-ordinate and develop uniformly all the departments of his being. It should furnish him lofty ideals, and exalted inspiration in the threefold life he lives. He should rejoice in the innocent games on the playground, in the exercises of the class-room and debating societies, and in those of the Bible class and prayer meeting, as all being legitimate courses of strength and power. The Christian ideal should permeate and include his entire school life, and all that he does should enter essentially in making up of his religious experience and establishing him in true holiness.

First, we will consider spiritual development. Perhaps if I were arranging this in strictly climactic order, this phase of Christian education should be reserved for the last, but I believe in the viewpoint of the great Teacher, heart education is the basis, the foundation, the solid granite on which the other structure should be built. Solomon says, "The fear of the Lord is the beginning of knowledge." The work of a Christian college is to first

introduce its pupils to Christ, who will forgive their actual sins and cleanse away their bent to sinning, filling them with the Holy Spirit, and develop its pupils in Christian living.

A school may uphold religion in its class-room, in its management, in its prayer meetings, and be ever so tenacious of orthodox teaching, and yet be a nursery of deceit and hypocrisy. This should be a matter to engage the most earnest and intelligent thought of the authorities of every Christian school. The administrative officers and faculty should study the problem of the Christian life of the student body as carefully as that of the curriculum or the requirements for entrance and graduation. The spirit of Christian living should be characteristic of the entire life of the college. The Holy Spirit should be so felt in the place, until it would be as the sunlight that falls caressingly upon the mountain top and on the meadow, and that slips silently into the nooks and corners, and that glides in at doorways and through windows, and that steals in through the cracks of the walls and roof. This Christian spirit should fill the whole social life of the school, even as a sweet perfume fills a garden of roses. It should be so vital a thing in the hearts of the college family as to be the source of a living flow of character that refreshes and enlivens all the intellectual, social, and spiritual life of the institution. It need not be, it must not be, a thing dogmatically taught by some staid professor in the so-called religious department, but it must be the vital breath, the all filling, all inspiring atmosphere, in the midst of which the student body shall move and from which it shall breathe in the power of an eternal life.

To this end, the Bible, the whole Bible, the great Book, splendid collection of books, the most marvelous on the earth, living Book, must be intelligently appreciated and taught and studied and lived. In fact, God should be put first in the whole college life, and the student should be urged, first, to get God enthroned in his heart, to help him to search for the truth, and sift out the error and keep in the straight and narrow path, while he is getting an education and to prepare him in after life to be a living example of what Christ can do for a surrendered life.

(Second, on the other hand, the student should have a high intellectual, thorough training, counteracting the idea that there is any conflict between the highest education of the head and the deepest culture of the heart. Education is a subject upon which holiness people need to be aroused. Of all people that should have a liberal education, it is the man with a pure heart. One reason that there has been so much reproach brought upon the holiness movement, is that we have had a zeal without knowledge, and while our hearts have been right we have made many mistakes with the head, and driven a great many good people away from us and our Christ.

It is not enough to have the truth and to present the truth, but we must present the truth in the proper way and at the proper time. Many times people have gone away from our meetings and criticised us and not accepted the truth, not on account of the truth, but because it was presented in an

offensive way. This can be illustrated by a very common illustration, and that is in the matter of food. We may buy the best and purest of groceries, but if we prepare it in a bad way, burn it, scorch it, and serve it in a dirty dish and a very unattractive way, it makes us lose our appetite for it. So it is with the truth of God, and we as his servants ought to be careful as to how we present the truth and represent Christ. We ought to present it in the best language possible, in the best manner possible, and make it as attractive as possible, and nothing will aid us more in this than true education. Those of us who are past the age of receiving a college education, can learn a great deal by observing those who have received an education, and by studying cultured people and the rules of etiquette, and try to present the truth in as refined and acceptable a manner as possible.

The Bible instructs us to be courteous, and who was more gentle and kind and thoughtful of the feelings of others than Jesus Christ when he was on earth? (When I think of how many blunders we make, and how we mar the truth in the way we present it, it makes me want to go down before my Christ in humility and sit at his feet until I can absorb some of his gentleness, kindness, courtesy, and loveliness. Because we have the truth and Christ is enthroned in our hearts, it doesn't give us license to ruthlessly crush the feelings of others and break the rules of common etiquette, but, on the other hand, it should make us more gentle and thoughtful of others. Bearish ways never attract, but repel. You never knew anyone to take as a pet, a bear, but you have known them to take a lamb, and when people criticise us let us notice and see if it is not because we are bearish instead of the truth of holiness which we are presenting. This doesn't mean to compromise in the least. I believe we can be just as true to God and do more good by first getting a pure heart and then the highest culture of the heart and body.

Third, is the physical development. Athletics in most of our colleges are so brutal and have been degraded so until most Christian people have an aversion for it. Nevertheless, it is true that the youth must have an outlet for its buoyancy of nature and we must have some form of athletics and physical development in our Christian schools. This can be done by introducing innocent games and having systematic training of gymnastic exercises and etc. Our education should not be unnatural. It should daily trend all the natural forces toward God and develop them to the highest perfection.

My prayer is that we, as holiness people, may catch the inspiration from Christ, and develop our whole beings to the highest possible state, so that we may be our best for Christ, and come nearer his ideal in the deepest spirituality of the heart, the broadest education of the head and the highest development and culture of the body.

P. S.—Dr. H. C. Morrison moved that a vote of thanks be extended to Dr. M. A. Beeson for presenting this paper at the recent Convention at Little Rock, and that a copy of the same be sent to THE PENTECOSTAL HERALD with the request of the Convention that it be published in full.

Meridian, Miss.

### WILLFUL SIN.

Rev. A. L. Whitcomb.

"Whatsoever is not of faith is sin." Rom. 14:23.

There are four stages in willful sin:

First, "Sin is the transgression of the law" 1



Jno. 3:4. That law which was formulated in the Decalogue, Exodus 20:3-17, and "Epitomized by Our Lord" as recorded in Matthew 22:37-40. This is as simple a definition as can be given; all accept it without question; any violation of this law is looked upon as evil, as wrong-doing, as sin. But this law is God's will, and God's will is himself, and himself is his essential being or selfhood; hence law, (God's law is the simplest expression of that unchangeable selfhood), is eternal as God is eternal, and therefore is in full force throughout all time.

Second, if God's law is his will, and his will is himself, it follows that any divergence from God's essential character is sin, therefore John adds, "All unrighteousness is sin" I John 5:17: Now God's essential character is holiness—infinite, eternal holiness—so that whatever does not conform to that character is sin, and to refuse to be conformed to that character is willful sin. In this fact is found the imperativeness of holiness, the philosophy of the declaration "Holiness or Hell," hence the frequency and emphasis of the divine command, "Be ye holy, for I am holy."

Third, "He that knoweth to do good and doeth it not, to him it is sin" James 5:17. Therefore, to neglect or fail to do right is sin, and not only he who refuses, but he who neglects, to be conformed to the image of God commits a willful sin. Many agree with our first and second definitions, who do not accept the third. A great many hold to, and many more practice the belief, that sin is wrongdoing, who have not learned, or do not believe that when God gives an opportunity to do a service for him, that to neglect it is sin. In the ethics of heaven, is there any difference, think you, between him who burns a building to destroy the life of the owner, and one who witnesses the scene and lifts not a hand to rescue the sufferer when opportunity is present? Oh! how many who live apparently with the innocence of the birds of the air, nevertheless sacrifice time and trample opportunity under foot, and that in the presence of the dead, and with souls being swept into the fires of perdition, while the groans of the dying, amidst the "blazing wrecks of despair," beat up against the gates of eternity! Soon, ah soon, our tale of life will be told, our fleeting days be past. The shadows of night will have gathered around us. The night cometh! What if the midnight hour should strike, and we have been "all the day idle?"

Fourth, "Whatsoever is not of faith is sin." Romans 14:23. As one has said, "If there comes into my life as a Christian a question of right and wrong about which I am doubtful, and I continue to act as though it were right, as long as I am doubtful concerning it, I am sinning because my action is not of faith." Many professing Christians, if they could only see and believe this, would become settled at once, as to many questions of casuistry. No longer would such be asking the questions which we so often hear, "Is it right for me to do thus and so?" What do you think about it? we ask. "Well, I don't know." Then in your judgment it may be wrong. "Is it right for me to dance? To attend theatres? To wear ornaments of gold or of jewels? To visit or travel, for pleasure on the Sabbath? To mention the faults of my neighbor?" What do you think about it? "I do not know" you reply, then you are in doubt. To you, it is sin. The moment your mind raises the question, from that moment to perform that act, would be sin; the moment you begin the act, that moment you bow to the scepter of evil. To perform

that action under the shadow of a question, is to admit by your action that you are ready to do what you believe may be wrong; you are willing to disobey God, you are a sinner at heart. Why? Because you consent, to what you know is sin? No! But because you consent, to what you *know may be* sin.

Our danger is not that we will rush at once into the "regions of absolute vice, foul and odious": No! "The savor of these, till custom has hardened the palate and the nose is disgusting, but there are outskirts in these regions, in which sweet-smelling flowers seem to grow and grass is green—it is these borderlands where the danger lies."

Can we, the followers of the Crucified, the disciples of the suffering Nazarene, the students of the Golgotha and Gethsemane tragedies, can we spend *our time*? Our time? No! God's time freighted with possibilities, and burdened with the agonies of the cross! Can we spend that time in discussing questions of infinitesimal value? Questions of selfish pleasure, while millions of the race are going down to darkness unwarned? Oh! the opportunities, the talents, the time wasted, murdered by the race! Men and women, who spend "the years of the mercy of God" in social chit-chat, trifling and jesting, pleasure-seeking or idleness, while God and the devil, heaven and hell, time and eternity crowd upon us the importance of time! Of "Redeeming the time!" Look where you may, to the highest throne of light or to the deepest realms of despair, a million voices speak, a million motives urge us to awake! To arouse! To redeem the time!

"Time speeds away, away, away!"

"Almighty maker of my frame,

Teach me the measure of my days;

Teach me to know how frail I am,

And spend the remnant to thy praise."

#### How We Learn.

Horatius Bonar

Great truths are dearly bought. The common truth,

Such as men give and take from day to day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

Bought in the market at the current price,  
Bred of the smile, the jest, perchance the bowl,  
It tells no tales of daring or of worth,  
Nor pierces even the surface of a soul.

Great truths are greatly won, not found by chance,  
Nor wafted on the breath of summer dream,  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth;  
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,  
When the strong hand of God, put forth in might,  
Plows up the subsoil of the stagnant heart  
And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit, in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs, like harvest, from the well-plowed field,  
And the soul feels it has not wept in vain.

#### SOME REASONS OUR FRIENDS GIVE FOR TAKING THE HERALD.

Because it is true to the Bible and Wesleyan doctrine of salvation from all sin through the atoning merits of Christ's blood.

It stands for aggressive evangelism both in the home and foreign land.

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It is edited and published on an elevated plane intellectually, while it advocates the deepest and richest truths of God's kingdom. Avoiding all extremes, it keeps in the middle of the road.

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THE HERALD is educational for soul and mind, furnishing that deep spiritual food so needed by the masses; also the information which so many need, such as the evils of high license and the value of prohibition in our states.

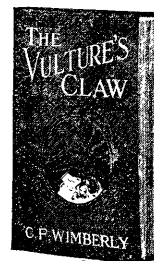
It is deeply spiritual and has the seal of God upon its mission.

Through reading its pages many have become hungry for the experience it teaches and are afterward brought into the possession of the blessing.

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BY  
REV. C. F. WIMBERLY.

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Pentecostal Publishing Co.,  
Louisville, Ky.

## ✻ IN THE OFFICE ✻

Mrs. Bettie Whitehead.

### TWO GOOD MEETINGS.

#### BOWLING GREEN DISTRICT.

It has been our privilege of late to be associated with some of the fine women of the Louisville Conference who are engaged in the work of the Woman's Foreign Missionary Society.

The first trip was to the Bowling Green District with Mrs. E. O. Penner as District Secretary. This was her annual district meeting in which most of the societies had representatives and many of them took part on the program. The meeting was held at Woodburn, Ky., a small town ten miles south of Bowling Green. The attendance on Saturday and Sunday was splendid. The ladies from the country brought their lunches and served dinner at the church, thus giving us an opportunity to open at 1:30 p. m. and resume our program. To say their dinner was *good* does not express it; they had everything good and more than enough to supply our needs, notwithstanding the fact that there were some preachers present who were fond of their favorite dish, "fried chicken."

The numbers on the program were all good and we think the meeting left an impression which will abide. The writer was engaged to speak on Saturday and Sunday evenings, which we did with great pleasure to good audiences, especially Sunday. Bro. Napier preached for us Sunday morning from the appropriate text "Go Forward" and raised a fine collection for the support of a scholarship in which Mrs. Murray is interested.

#### HOPKINSVILLE DISTRICT.

Our next meeting was with the Hopkinsville District, Mrs. Ida Chappell being District Secretary. The meeting was held in the Methodist Church at Hopkinsville, Rev. A. R. Kasey pastor. This was also a very successful meeting, a fine program having been prepared by Mrs. Chappell and the ladies were very prompt to assume their responsibility on it. Bro. E. E. Joiner, of Brazil, preached for us Sunday morning, after which Bro. Kasey raised fifty dollars for the society. A nice loose collection was also taken amounting to over fifteen dollars. The total collections for the meeting were over \$75.00 and no one felt they were overtaxed, especially the ladies, for Bro. Kasey announced they were not to give anything. The men certainly did the generous thing that time.

The writer spoke Saturday evening on "Woman's Work" especially, and Sunday afternoon for a few minutes only, to the children, also Mrs. Clemmons, who had been a missionary to Japan, gave a very interesting talk about their life and customs. On Sunday evening the writer spoke again to a splendid audience on "The Whiteden Fields" which the people seemed to receive with marked attention. We believe the meeting did good and the work of missions will receive great impetus from them. Mrs. Chappell deserves much credit for the way in which she has brought this district out on the mission line but there are a number of points which the pastors should assist her in organizing, but alas, many of them have no wider horizon than their own little circuit or station. We pray that they may have the Christ vision which will enable them to see to the uttermost part of the earth.

When God loved, he loved a world and when

Christ gave himself he gave it for a world, but some of us love no farther than our own town or community. Ruskin said that where a hundred men *observe* one *speaks*, where a hundred *think* one *thinks*, where a hundred *think* one *sees*. It is the men and women of vision to whom God entrusts the keys of his kingdom. Paul said, "What wilt thou have me do" and the keys were entrusted to him which enabled him to open the whole Gentile world. Livingstone had the key that opened up the dark continent, Africa, Morrison opened China and since those early days men and women have been found who could be trusted with the keys of the kingdom and this old world is being laid bare to the gospel as never before.

We all need fresh visions of the world's need in the sense that Paul had when he felt that part of his mission was to make up what was lacking of the sufferings of Christ.

Wendell Phillips said that, "Many men fade prudently into nameless graves, while the few forget themselves into immortality." What a beautiful thought that if we would be *remembered forever*, we must forget ourselves to that extent that we are willing to be *buried forever* that Christ may be known and loved. "Except a corn of wheat fall into the ground and die, it abideth alone." This was David Brainard's reply to those who thought he was throwing his life away when he left all to minister to the Indians. It may sound paradoxical, but the life *most hidden* is the life *most seen*, for it is the "not-I-but-Christ" spirit that towers above the earthly life until it is lost in the cloud of immortal glory which awaits those who have so died to this world that they are resurrected in the likeness of him who promises to reward a cup of cold water given in his name.

### THE SUNDAY SCHOOL TEACHER'S FRIEND.

To those who are casting about for a practical and helpful book on the Sunday school lessons for 1911, we would suggest that you try a copy of Arnold's Practical Commentary, which we have used with great pleasure and profit for the past three years. It is cloth-bound, gives four pages to each lesson giving the historical, practical and spiritual points to the lesson. It is the book the busy man or woman needs as it has the lesson so condensed that you can study it in a short time to great advantage. After using it for three years, I am ready to order another for 1911 feeling that I could not teach my class as successfully without it. This word of commendation is not solicited, but because I want to help some one else to get what has been such an invaluable help to me. Price only 50c in cloth. Order from Pentecostal Publishing Company. This book would not make a bad Christmas present, would it?

MRS. BETTIE WHITEHEAD.

### PRESENTS THAT COUNT.

If you are looking for something nice and helpful to give to your boy or girl, mother or father, brother or sister, neighbor or friend, you could not do any better, as far as good results are concerned, than to put one of the following books into their hands: Daily Food for Christians, Drummonds Addresses, Dairymans Daughter, Christian's Secret of a Happy Life, Faith Papers, Robert Hardy's Seven Days, In His Steps, Influence of a Single Life, Hester Ann Rogers, Stepping Heavenward, The Fulness of the Blessing, Ten Nights in a Barroom, With Christ in the School of Prayer, and any others you may find among our premium list on another page. Notice

the remarkable offers we make in order that you may secure a good book. Get your Christmas presents now before the stock is picked over. The seed you sow by giving a good book will bear fruit in eternity, while frivolous things will perish with the using.

### EVANGELISTIC AND PERSONAL.

Rev. H. L. Powers is in a meeting at Lima, Ill., with Rev. P. R. Powers, pastor. As the meeting is just beginning report will follow later.

Rev. G. O. Crow and wife will hold a Christmas meeting at Hill, Okla., beginning December 23 and continuing until January 1.

Rev. Arthur Zepp recently closed a fine meeting at Aberdeen, Ohio, held in the M. E. Church, which resulted in between forty and fifty converted and sanctified. He goes next to Bradysville M. E. Church, same state. Prayer is requested.

Rev. E. A. Ferguson is now engaged in a meeting at Lynn, Mass., and writes that they are having blessed victory, ten having gotten through the night previous to this writing. Bro. Ferguson recently closed a good meeting at Rock, Kansas, also Fowler, Kansas.

Rev. Harry C. Maitland has just closed a great meeting at Udall, Kan., twenty-five miles south of Wichita, where he is at present engaged in revival work. There were one hundred and thirty saved in the Udall meeting and eighty united with the M. E. Church, while some went to other churches.

Rev. J. B. Kendall has been having wonderful meetings in Green, Kansas, where he has been waging war against the enemy for about one month. The crowds increased so they had to move to the courthouse. He will begin at Clay Center, Kansas, the last of November and will continue through most of December.

Rev. E. E. Young: "We have conducted two revivals since conference. There were not so many professions but a general awakening among the members of the church and other advances made along lines of Christian work. We began our next meeting at Clifty Church on Thanksgiving Day. We ask special prayer of all THE HERALD readers for this meeting. May God's richest blessing rest upon THE PENTECOSTAL HERALD staff."

The well known evangelist, Rev. John M. Baker, recently closed one of the greatest meetings ever held in Central M. E. Church, South, Baltimore, Md. Large crowds attended every service and more than a hundred persons professed conversion, a large number of whom were men. Rev. Carlton D. Harris is pastor of above church.

Rev. A. A. Myrick "I am at Bismarck, Mo., in a very great meeting. The Lord has been with us in power; people have come to church and were saved who had not gone for years. Thirty or more have been saved and about that number united with the church. The pastor, Rev. Stuart, is doing his own preaching and I have charge of the singing. I go from Bismarck to Hickory Grove, Mo., and from there to Elvins, Mo. I expect to spend Christmas at home."

Rev. C. F. Wimberly has been assisting Bro. Bennett in a meeting at Corydon, Ky. There

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were not less than fifty souls blessed in the old fashioned way, at the old fashioned mourners' bench. Bro. Wimberly is delighted with his new charge at Madisonville. They have made many improvements conducive to the comfort of the pastor and family, also remembered them with a splendid Thanksgiving donation on Wednesday evening.

Rev. J. F. Harvey: "I have just held a glorious meeting at Indianapolis, Ind., in which there were many reclaimed, converted and sanctified. To him be all the glory. I am now permanently located at 322 Mill Street, Seymour, Ind., and am giving my entire time to evangelistic work. I have been a pastor for eighteen years, mostly in the M. E. Church, but God has clearly called me to the wider field of evangelism. Where he leads, I will follow and will enter the doors he opens. The very God of peace sanctifies me wholly. Those who desire my services, may address me as above."

Rev. F. P. McCall: "God is doing great things for us, whereof we are glad. We have held several good meetings since we last wrote and am now in a powerful revival where old troubles are being settled, backsliders are publicly confessing and others are getting hungry for sanctification. I go next to Orange Heights, Florida, for ten days and then to our annual conference at Jacksonville. This ends the best year of my life. God has helped me to lead several precious souls to him and one young man to apply for work in our annual conference next year. My home address is Jasper, Fla., Box 105."

Rev. Barney J. Butler, who has been laboring in Mexico for some time, recently spent several weeks in the Bible Training School in New York, but is now on his way to the Argentine Republic where he will devote himself to the missionary work. We congratulate any people who are fortunate enough to come in touch with the life and labors of this holy man. May the blessing of the Father be lavishly poured out upon him as he ministers to that needy people where there are fewer missionaries and less money expended than any other country, yet the returns are greater.

#### REASONS FOR BECOMING A CHRISTIAN.

Rev. Henry Ostrom.

Calvary! We must deal with Calvary. It is historic. We must answer it.

Jesus' suffering for us was pre-meditated. He fully expected it and said beforehand that it would come.

Jesus' suffering for us was pre-arranged. He said "I lay down my life of myself." The trains are not dispatched from the great depots of our cities with more definite plan.

Jesus' suffering for us is sufficient. All other ways are a-hunger; Jesus is the bread. All other ways try; Jesus saves.

Jesus suffers for us because he loves us. "Herein is love;" it is love poured out.

Jesus' suffering for us is resolute. When he says "Arise, let us go hence," he is making his way straight to Calvary. He is determined if possible, to get us.

Now love expressing itself in law should win my obedience; love expressing itself against sin should awaken my concern, but love poured out in sacrifice to the death breaks my hard heart.

The above is a one-minute sermon preached by Rev. Henry Ostrom in the Chicago Opera House in connection with the Chapman-Alexander meetings.—Ed.

## Question Bureau

JOHN PAUL

1. *C. M. A., Arkansas.* Your list of questions is hardly available for treatment in this column, first, because, while most of them bear upon positive evils, some form interrogative arguments against things that are eminently Scriptural and right; such, for instance, as foreign missions. So far as world-wide abuses, in church and state, are concerned, to ask why they are is equivalent to asking why is the world the world. The evils which you mention prevail because the world is away from God. The why of it is a great, sad mystery. As to our adjustment, we are taught to *fret not ourselves because of evildoers*; as to the remedy, so far as we are concerned, we have two things to do; *pray without ceasing*, and *let our lights shine*. We can ill afford to criticise the imperfections of the church's economy in such little matters as ministerial support and benevolent collections if we are awake to the great struggle against the powers of iniquity. The disposition on our part to waste time parleying over trifles and making issues out of things upon which the great bulk of Christendom is agreed is a pretty good sign that we are not awake to the great issues, not in full sympathy with the Man of Gethsemane.

2. *Does any true Christian use tobacco or belong to secret institutions?—S. B. Alabama.*

I think so, but they ought not to do either. They would be happier, holier, and more useful.

3. *Does the Bible anywhere teach that we should confess our sins to a priest? If not, what is the meaning of John 20:21-23.—W. S., Ohio.*

It does not. Whatever this passage teaches, there is nothing said about confession. So far as the authority to forgive is concerned, it is far-fetched to assume that God would delegate this to any human. All admit that the Son of man and he only, under God, hath power to forgive sins. It is taught that ministers are ambassadors of Christ, and, as such, we are entrusted with the conditions of forgiveness and peace, and authorized to promise forgiveness (from God) to all who truly repent, meeting the conditions. Our authority is in the text above referred to. When we pronounce a man forgiven we have to attach the word *if* to our declaration—if he has repented. So far as confession to our fellows is concerned, it is a very good thing, and, under some conditions, necessary. "Confess your faults one to another" is a good way to seek the healing of them.

4. *I hear from an ostensibly educated source that the doctrine of the residue theory, "sin in believers," and its removal by a second work of grace, is not in harmony with modern psychology. Upon what grounds do they say this? Anon.*

Psychology is the science which studies the facts of consciousness. Whatever is not within the precincts of consciousness is by the true psychologist turned over to theologians, metaphysicians, and other philosophers, for treatment, with the understanding that what is known of it must be through inference or revelation. Psychology gets its material from two sources; experience of the individual psychologist, and comparison with the apparent experiences of others. When a psychologist says that the experience of sanctification as a second blessing, and its concomitant situations, is not in harmony with psychology, he simply says that it

is not in harmony with his consciousness nor with the manifest consciousness of others, so far as he has studied it. But what great psychological authority ever took up this phase of the question of mental life and rendered such a verdict? I have read of none but John Wesley who took it up at all, and his verdict was exactly the opposite. It is true he was not a modern psychologist, but modern psychology has added nothing to its findings which would displace Wesley's study of comparative psychology at this point. If a man goes into comparative psychology to test the doctrine of the second blessing, he is sure to be converted to it, because one experience is worth ten opinions, in science as well as in religion.

#### IF I WANTED TO SEND A CHRISTMAS REMEMBRANCE.

If I wanted to send a Christmas remembrance, I would be glad to have honest help in selecting it. I will therefore offer to give what I would be glad to take—a few suggestions. For anybody, but for boys and girls especially, I should be glad to select *Prince of The House of David*, or *Stepping Heavenward*; or *Crucifixion of Philip Strong*, or *Daily Food For Christians*, or *Kept For The Master's Use*. These are all sublime books, with artistic designs and colors on cloth binding, with silk markers, wrapped in silk paper, and put up in board boxes for fifty cents, postpaid. I do not see how they can do it, but they do it.

Another book, same style and price, is *Talks To Children About Jesus*. A happier Christmas gift than this could hardly be thought of.

If I wanted to make a very elegant present, I would pay \$2 and get the following five classical books, bound in half leather binding, put up in a box together: *Imitation of Christ*, *In His Steps*, *Prince of The House of David*, *Simple Life*, and *Stepping Heavenward*.

THE PENTECOSTAL HERALD will promptly mail you any of these precious packages for Christmas if you will remit the price. If you want them sent elsewhere to a friend, the publishers will mail them on the day you direct, and enclose your card with the package. Elsewhere in this issue is a list of other valuable books, bound and boxed in this same beautiful Christmas style.

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## EVANGELISTIC

### HENDERSON, KY.

We are now at home after holding two meetings on Bro. Marshall's work in Tennessee which were not what we desired them to be, but the one at Liberty was a more successful revival than the one at Charlotte, a number of sinners being converted and ten added to the Methodist Church, South. There were some sanctified at Liberty and also at Charlotte.

I closed this last meeting pretty well worn as it was my tenth one in which, by the help of the Lord, I did all the preaching day and night, staying at each place from ten to eighteen days. My health is good, thank God, and in a short time will be ready for the battle again. Your brother kept under the blood.

B. L. PATTERSON.

### NEW HOLLAND, ILLINOIS.

I wish to assure you of my continued success in the Illinois Conference pastorate. We have just closed a revival beginning soon after my second year at New Holland. I did not keep a definite count of the number who were blessed, but among them were some of my leading officials and others who definitely sought salvation at the altar until they were happily converted.

I am sorry to say that there is much intense opposition to the doctrine of Wesleyan or instantaneous sanctification in this conference, but rest assured the writer is pressing the battle on full salvation lines.

As a further evidence that my people, in the main, appreciated my efforts to help, they made a freewill offering amounting to one hundred and sixteen dollars for evangelistic services rendered. May our dear Bro. Morrison soon be restored to health again.

W. L. Selby.

### TERRELL, TEXAS.

We had hoped to be at Little Rock and enjoy the feast, but had to remain by "the stuff." Yet, bless your hearts, we could pray for the success of the Convention and enjoy fellowship with the Father and his Son, Jesus Christ.

It is not wrong to long for these gracious occasions, but failing to get to them, we must get our feast at home. Long ago we learned that, however enjoyable and precious such occasions, our Lord is not confined to them, but every hungry soul can be satisfied and every cloud will flee away and the blessings of the Lord Almighty will descend upon us in great showers and the heart will overflow with joy unspeakable and full of glory.

Our hearts go out for Bro. Morrison. May the Lord bring him back a greater blessing to the hosts of the Lord. THE HERALD is a great feast and stirs our hearts to greater faith and activity. Your brother under the cleansing blood, sweetly saved and wonderfully kept through faith in Jesus. Amen!

VIC REINHARDT.

### WILMORE, KY.

We recently closed out another year with some good meetings. This has been, in some respects, the best year of our life. My last meeting which lasted sixteen days, was at Hickory Grove camp, located near Goddard, Ky., three miles of where I

lived this year. There were many blessed and many shouts in the camp.

Brother Yasle, the owner of the camp, and a number of other friends stood by me. At the beginning of the meeting, Bro. Polard, the good preacher in charge, came and preached. We are aiming to have a great camp at Hickory Grove next year. Bro. Yasle is a fine man to stand by a camp meeting for he does not hesitate to invest his time, labor and money. May the Lord bless and use him. The singing was led by Rev. Bailey Huff and Rev. Wash Ross, who were assisted by the Goddard choir.

I am in the evangelistic work again ready to go anywhere the Lord may lead, regardless of salary. Any one desiring my help may write me at Wilmore, Ky. Your brother in the war against sin and for holiness.

L. B. THURMOND.

### MORELAND CHARGE.

This is our first year on this charge. The people have received us kindly. Representatives of all three denominations helped in bringing and sending us a nice donation. We had a good time socially, and the ladies served ices and cakes. The parsonage has been newly covered and papered.

When we came, there was no parsonage furniture here; so we began to agitate that question. We are succeeding very well. The women of the Home Mission Society have put in a nice cupboard with glass doors and an excellent eight-foot extension table. A new cook stove has been put in and partly paid for. We are raising money to pay the balance on it.

We have been busy, preaching from one to three times every Sunday since conference, visiting the sick and others, and preaching two funeral sermons. We are giving Concord Church a Sunday afternoon appointment. They seem to appreciate this very much, as they have not had any preaching there the past two years. We are planning and praying for a revival in each church in the charge. May the Lord help us in ministering to our people in spiritual things and be faithful to them. May the Lord reward them for their kindness to his servant.

Yours truly,

F. D. PALMETER, P. C.

### AN EXCELLENT REVIVAL.

Beginning October 26th and continuing until November 14th, the Rev. "Bud" Robinson and W. B. Yates, as singer, led a series of evangelistic services at the First Church of the Nazarene, Chicago, Rev. C. E. Cornell, pastor.

There were several marked occasions. The night "Bud" gave his experience the audience crowded the church to the doors and about twenty-five persons were forward as seekers, many of whom prayed through. The days of prayer and fasting were notable. Great blessings came to those who were fortunate enough to enjoy these days.

The last Sunday afternoon a fine class of new members was received, numbering twenty-one. Fully that many more will join later. The power of God was on the people and there was great rejoicing. Following the special reception of new members, Brother John Roberts, who went with Dr. Godby around the world, exhorted. It was a day to be remembered. At night fully fifteen persons found the Lord, three of these after midnight.

Monday night, the last night of the meeting, "Bud" preached on prohibition to a large audience. It was a logical, unanswerable argument against the liquor curse, put in "Bud's" own peculiar style.

The people seemed to enjoy it greatly. W. B. Yates, an excellent Christian gentleman, led the singing and sang to the delight of all who heard. He sings with enthusiasm and effect. The revival goes right on. At the prayer meeting following the close of the special meetings, there were four persons seeking the Lord. All prayed through in a most remarkable manner. This meeting was marked for its liberty and fervency. Plans are being made for the greatest winter campaign in the history of the church.

LYMAN L. PALMER.

### A GRACIOUS MEETING.

Our pastor, Bro. J. B. Seay, has just closed a two weeks' meeting at Red Oak Grove, on the Russellville Circuit, in which Bro. F. V. Harwood, of Glasgow, Ky., did the preaching.

We have not had a real, genuine revival for years. Bro. Seay tried several times last year to hold a meeting at Red Oak, but every time he would mention it we would be too busy or have some other excuse for postponing it. After conference he felt impressed that this was the accepted time, so secured his helper and came to have a meeting without giving us a chance to wait for "a more convenient season," and I believe most of us will agree that he acted wisely.

Christ said, "Where two or three are gathered together in my name, there am I in the midst of them." This promise was fulfilled in this meeting, for although the attendance was not large the Lord was indeed in our midst.

Bro. Harwood has a way of unfolding the Scriptures so that God's will concerning us is made unmistakable. He preached a very high standard of regeneration, and tried faithfully to show us that, if we are the children of God we must and will keep his commandments.

He also presented the doctrine of full salvation so plainly that, if we are honest with ourselves, we must admit that it is God's will that all who are truly his children should obtain this higher life.

He does not believe in urging people into a hasty profession of either justification or sanctification for fear they may be deceived in themselves and therefore fall by the way and not adorn the doctrine they profess, for this reason the results of the meeting were not outwardly what we had hoped, but he has sown the good seed in what we trust are good and honest hearts, and we hope that in due season it will bring forth good fruit, even an hundredfold, for Paul said, "I have planted, Apollos watered; but God gave the increase."

Oakville, Ky.

HUBERT H. GOOCH.

### NASHVILLE, MICHIGAN.

When we last wrote to your columns we were pushing the battle in Kentucky. The Waterview meeting was a gracious revival, notwithstanding the fact that there had been much trouble in the church and folks were "at outs" with each other and some had not spoken for a long time. God, however, overruled these difficulties and gave us a landslide which resulted in many coming back to the Lord. It was indeed, a wonderful revival. Our Brother, Ernest Roberts, and his wife were with us and all of us were called again for 1911.

We next went to Arat, six miles from Waterview, but we could only remain there one week, so we stretched the tent and did our best for them. It was a revival from the first service five being converted and many found God later in the meeting. Our next scene of conflict was at Breeding, Ky.



about sixteen miles away; so we took conveyance and started but were caught in a blinding snow-storm. This meeting was held in the M. E. Church, South, Bro. Tarter being pastor. He was with us in the meeting saying "Amen" and doing his best to get the people saved and sanctified. Bro. Hulse, P. E., was with us one night and manifested a very sweet spirit and invited us to hold meetings all over his district. We found many fine folks at Breeding. Our home was with dear old Father and Mother Breeding. How kind they were to us!

We left for Chicago to attend Bud Robinson's meeting in the First Nazarene Church. Brother Ernest and wife stopped off at Indianapolis but we came on and found the meeting in Chicago at full tide. Bro. Bud did some fine preaching and many found the Lord. We took a large lake boat and came across Lake Michigan to Grand Rapids. The lake was rough and the boat tossed and rocked and of course we got seasick. We were very glad, after all day on the lake, to get on land again. We are now in the battle here in Nashville, Mich., in the Holiness Church. Our faith claims victory. Yours and the Lord's,

JOHN AND GRACE ROBERTS.

#### AUGUSTA, KANSAS.

Near Augusta, Kansas, is a neat stone chapel of the Methodist Episcopal Church, South. In former days, that church flourished like a green bay tree. At one time it was so strong that it entertained a whole annual conference, but in recent years it has had a name to live, though it is dead. Yea, twice dead, if not plucked up by the roots. But for the prayers, labors, and sacrifices of one man and his wife, both sanctified people, the doors of that church would have been closed, as the presiding elder declared, and as all observing people recognized. Those two held on by faith and prayer, believing that some one would be sent to help them.

That man and his wife attended a camp-meeting we held last summer. More recently they were in some other meetings we held. With sobs and tears they presented the condition of this chapel in one of our services, and asked the people to pray for them, and that, the Lord would send some one to preach holiness and help them out of their deplorable condition. At the time our heart was melted and stirred by their request, and we felt we would like to help them, but our plans for meetings were such that we had no idea that we could give them any aid. By a train of circumstances, which we believe to be providential, the way opened for us to give some days of service to that chapel. Letters were delayed or missent, and telegrams were not answered, so that we felt it was in the order of God's providence for us to heed that Macedonian cry.

E. G. Rippel and wife were the people above referred to. We have never received a more cordial welcome anywhere we have labored, than was given us by this godly man and his wife. They regarded it as a direct answer to their prayers that we were sent to them. They gave us royal entertainment in their hospitable home and loyal support in the meeting. The visible results of the meeting were not what we desired, but we all felt that we had been obedient to the voice of the Lord, and hence were satisfied. We ventured the prediction that until the people there put away their prejudice against evangelists and holiness, no widespread, spiritual blessing would come to them.

We are now in the midst of a meeting in Willow, Ind., and are having a fine start for a good work of grace. When we are through here we can hold one and maybe two more meetings in this part of the country before leaving to fill engagements elsewhere. If any pastor would like to have us hold a meeting with him during the Christmas holidays, let him write us at once. Some of the best meetings we have had we have held at that season of the year. Anything addressed to us, 1350 Grace Ave., Cincinnati, O., will reach us.

J. L. GLASCOCK.

#### SOME HOLIDAY SUGGESTIONS.

Thousands, multiplied thousands of dollars are spent in foolish, useless, expensive trash called "Christmas Presents." People who love God should not be caught in such a trap. Why not spend our money in a way that will bless and enrich both ourselves and the recipient? Think of a good book, filled with life, power and inspiration, seed thoughts of character, foretokens of immortal life, key to unlock the meshes of life's skein. Compare a good book with a scarf-pin, jewel box, glove box, bottle of perfume, ornamental comb, and a thousand other things we might mention. This writer passed the book store of the Pentecostal Publishing Company the other day, and we were charmed to see their collection of splendid books, just such as should be given to remember the blessed season. Those seeking only the best literature will find their collection complete. THE HERALD family ought to order at once for boys and young men, such books as, "Ten Nights in a Barroom," "Story of Jerry McAuley," "Life of Chaplain McCabe," "Fox's Book of Martyrs." These are all out in new and beautiful type and binding—a delight to the eye and a message forever. Then for girls and young women, we noticed "Stepping Heavenward," "Orange Blossoms," and some others of equal merit. Books suitable for children are "Black Beauty," "Talks to Children About Jesus." Some books which ought to be placed in the hand of every Sunday school teacher or Young People's Society: "A Passion For Souls," and any of S. D. Gordon's Quiet Talks." We want to mention last the "Devotional Library." It is a set of five volumes, neat in size and bound in leather, each book a jewel: "Prince of the House of David," "In His Steps," "Simple Life," "Imitation of Christ," and "Stepping Heavenward." These are not sold separately, and the entire Morocco set can be had for \$2.00. We do not know prices of all the above books, but write for prices and supply your friends with good books for the glory of God.

C. F. W.

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#### MAKERS OF METHODISM.

The above is the title of a fine book written by W. H. Withrow. Methodism is, in a very special sense, the child of Providence. It is a happy feature in its history that it was not cradled in conflict, but was born in a revival. This book will thrill you as you read of Susanna Wesley, John and Charles Wesley, John Nelson, Silas Told, George Whitefield, John Fletcher, Francis Asbury and others who helped in the great conflict. Get the book for yourself, and read it to your children. Price \$1.00. Our price 50 cents.

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Rev. C. C. Cary.	Rev. C. F. Wimberly.
Rev. E. P. Elyson.	

## EDITORIAL

**REV. H. C. MORRISON**

## AT LITTLE ROCK, ARK.

Address of the President—L. P. Brown, of Meridian, Mississippi.

The wizard of electricity, Mr. Edison, in the midst of his delvings into the hidden mysteries of that subtle something, has often been surprised at the developments that have come unexpectedly. In the work of the year which is just now closing I confess to you the continued revelations that have come to me along prayer line guidances at unlooked for times and in new ways. Fanatical extremes have ever been the bane in all deeply spiritual movements; tangents are hurtful. Aggressive conservatism has always been honored by God and respected by men. An age or an hour where sanctified common sense was to be sought and obtained was never more signal than now.

The Holiness Movement is in evidence before the world. In the great councils of every church, in every inner circle of each church community, is to be found a leaven whose lives and words give evidence of a hidden manna food. From observation and personal experience, these are in the largest as well as in the smallest gatherings of the people; high in official positions and also in the pew—honest, earnest men and women whose hearts are longing and are open for the truth, which we claim it is our call under God to spread over the world. In the march of national, state and ecclesiastical life the great need forces itself to the front. Confessions are being made on every

side; the Holy Spirit is moving mightily upon earth's teeming millions. One of the immediate miracles is a great Empire, the skeptical Germany, recognizing the power and need of the "Inner Church Evangelization" by having a copy of that wonderful movement placed in the hands of every official in State and Church throughout the vast domain not only of Germany but also of Prussia. Dry dust orthodoxy and simple dogma no longer suffice. Ritualism and stereotyped sermons and services do not grip men. The indwelling Blesser in the messenger must accompany, as a live coal, God truths.

The Manchurian revival as it forges ahead even while we are now in session is, in some respects, an enlarged Pentecost. Korea is a standing miracle of grace that beckons us to complete our world's work. A heathen nation of yesterday, with face upon the earth praying God to give the so-called Christian countries that told them of Christ the baptism of the Holy Ghost.

As step by step and day by day we followed with prayer and solicitude our own Brother Morrison in that modern Pauline missionary journey, every heart must have been awed at the hungry soul missionaries and Bible Teachers that crowded the altar seeking the definite reception of the Holy Spirit as a real person, as an indwelling Sanctifier, as an hour by hour Arbiter. The breadth and stability of the work done by him will be seen in part in our detailed report as Treasurer of Mission Board. Its sweep has extended into many lands, and its depths are boundless. While we look, brethren, into the face of Brother Morrison who is before us, a man—as far as years are counted—in the very prime of life, yet we must confess that he has grown old in a few months. A life placed in God's hands for sacrifice or service was the one impelling motive. In any light in which you may sum up the results of his ten or twelve months labor, the conclusion must be that it was chosen in heaven, and nothing perhaps in the last twenty-five years has opened the great missionary vision wider.

Brethren, I simply suggest; let us introspect. The introspection will do us all good. Perhaps Brother Morrison is before us as another one of God's object lessons. Lord, teach us how to pray for him, our honored leader, and the Holiness Movement. We come in the first hours' session of this Convention and would be at your feet as childlike learners.

The program before us is complete. Every phase of the great work is there mapped out. Five times you have honored me as presiding officer. Not an appeal from the Chair's decision has been made; not a single complaint in the appointing of committees. Not an unkind or even sharp word in debate or in prayer has been heard in any of our sessions. Every denomination and thirty-two States have reported at a single one of our Conventions. Seekers for conversion, reclamation and entire sanctification have been found at our altars at almost every service. An object lesson in brethren dwelling together in unity has left its imprint on every city where we have met in sessions. I assume a single special privilege, and that is to make prayer and praise always in order. The Holy Spirit has strangely and remarkably been with us in all other Conventions. I beg him to come afresh now and stay in your heart and in my heart and be there minute by minute, the unseen Monitor, in our every minute's work.

To The Holiness Union and Board of Missions.

In early manhood and upon the very threshold of a religious life, there came to me a peculiar

beckoning to enter at once into the simple, practical side of a prayer life. The Holy Spirit led, and from that early day on through a sanctified experience up until this good hour, God has been to me a real prayer-hearing and prayer-answering Father.

In the face of all the past, this Convention Year has been to me, as your Chairman and Treasurer, the most replete with spiritual guidances. In the very minutest details I am sure that the touch of the Holy Spirit has been given. The monies have come in small amounts, in the main, from many diversified sources, and unasked. Where special direction was given it was so sent, but where it was not given the very field and person or persons were pointed out by him whose we are and whom we serve. I report, as heretofore, that it has all been handled without a single cent of expense, not even for postage, exchange or stationery. I confidently believe that every dollar directed by the Spirit is even now telling for souls.

I append below a detailed statement in full. The lessons in the inner heart prayer life have been precious beyond the power of pen or speech to tell. Believing that we, under God, ought to reach out with a simple faith for greater things, I submit this my report, in faith and prayer.

## Report.

A summary from itemized report given to Mission Board and Convention shows that we have supported in full or in part Missionaries, Native Preachers, Bible Women, Student Workers, Widows and Orphans in British West Indies, South America, Central America, Mexico, Java, Persia, China, Japan, India, Korea and Egypt. With partial exceptions, we propose for the Convention Year from October 24th, 1910, to keep up the present work, and in addition, to assume the support of evangelists in India, Japan, Korea and China along with the publication and distribution of holiness tracts. Each contributor is asked to continue to stand with us; and while our solicitations have never been except along prayer lines, yet with the enlarged demands upon us we are trusting for the monies to come in from many sources, even as God touches human hearts.

I append resolution of Mission Board and Convention.

In faith and prayer.

L. P. BROWN.

The following resolution was presented by Rev. John Paul and unanimously adopted by a rising vote:

Whereas, Brother L. P. Brown has so faithfully and successfully discharged the work of our Mission Board as Chairman and Treasurer, and feeling that he has been divinely led:

Resolved that we express our hearty appreciation of his faithfulness; and also desire him to continue, with plenary power, with our hearty endorsement.

## CONVENTION ECHOES.

Rev. Andrew Johnson.

The seventh annual convention of the Holiness Union at Little Rock, Ark., brought together a large and representative body of holiness people from various parts of the sunny South and windy West. As the delegates poured in from all quarters it dawned upon the trainmen, depot agents, street car conductors, hotel clerks and restaurant waiters that some "visitors had come to town."

The storm center of the inspirational gathering was within the quaint old auditorium that stretches itself along the street beneath the shadow of the stately City Hall. Here old heroes and



former companions of many a battlefield met and exchanged warm greetings. They all felt a fresh drawing of the cords of kinship and rejoiced in the "communion of saints."

The personnel of the assembled throng was something unusual. There were mingling in the feast tender youths still in the early teens of life's dewy morn, gray-haired sires and aged mothers, pastors, evangelists, college presidents, students in uniform and business men from the farm, factory and forge rallied side by side in the interest of one common cause.

Bro. L. P. Brown, in a calm, serene and businesslike manner touched the button and set in motion the various activities of the Convention. Song followed song, sermon succeeded sermon, prayer mingled with praise and the echoes of the rattling leaves of one paper had scarcely died away till there was a sound of the turning pages of another excellent paper.

Rev. John Paul's paper on the "Psychology of Soul Saving" was a splendid production. The sermon by L. Milton Williams carried the minds of the convention back to old camp meeting times. The excellent paper on systematic giving by Rev. H. H. Miller touched hearts and untied purse strings and caused many new resolutions to be made in regard to giving after the Bible plan.

The Convention had not gone far into the exercises of its program until a strange, inimitable, unique character appeared on the rostrum to deliver a sermon. It was the famous Bud Robinson. A peculiar stillness pervaded the audience and all eyes and ears were turned toward that embodiment of "wit and wonder." Soon there were "miles of smiles," laughter, love and tears. The newspaper reporters began to ask more about this sanctified genius of the great holiness movement.

Dr. H. C. Morrison towered above the multitude like a general on the far-flung battle line. His sermon on the Second Coming of Christ will long be remembered. He pictured the swelling buds on the fig tree of prophecy and pointed to them as signs indicative of the coming summer of millennial glory.

From the shifting sands of the sugar district of Louisiana there emerged a grand hero of holiness to wit Rev. Josh Sanders, who preached a good sermon and made a fine talk on "Peculiar Mannerisms in the Pulpit." Rev. J. B. McBride delivered an exhortation one afternoon. He was a favorite of the Convention and was elected as one of the Vice Presidents of the Union.

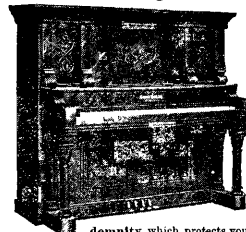
Rev. W. B. P. Kinard brought up the South Carolina wing of the movement, inspired the Convention by his genial presence and was elected as Treasurer of the Evangelistic Brotherhood and also of the Holiness Union.

Prof. W. B. Yates led the singing. With his face wreathed in smiles his eyes sparkling and his hands beating time he swept things as with a mighty musical storm. Prof. Hamp Sewell, author of "Hymns of Glory," sang some charming solos which delighted the audience. The Meridian Female quartet also captured the people with holy song.

The missionary day was a red letter day of the Convention. Bro. and Sister Cowman from Japan, and Rev. E. Roberts from Texas presented the cause of missions in an interesting and instructive way. The papers by three college presidents furnished me palatable food. The men reading them were P. A. Beeson, W. J. Beeson, of New Mexico, and Prof. E. T. Franklin. They were all splendid. Bro. W. J. Beeson's was more

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in the form of a speech. Each paper excelled on its particular line and all the papers of the Convention from first to last might well have been voted on for future publication.

The service held by Rev. J. T. Upchurch on Rescue Work was one of the most touching services the writer has ever witnessed.

Rev. E. P. Ellyson delivered a strong sermon on Christian Education.

The Asbury, Meridian, Georgetown, Peniel, and Oklahoma boys and girls reflected credit upon their respective institutions.

The last day of the closing, Sabbath, was a memorable time. Several of the city pulpits were filled by the visiting brethren and Sunday night all gathered at the Auditorium for a final rally. Bro. Morrison brought the message at the conclusion of which many found their way to the altar and some were saved or sanctified.

Nashville was chosen the place for the next

Convention. The final benediction was pronounced and the great feast was over.

Rev. S. H. Pollit: "Just closed a good meeting with Bro. Cosby at Carter's Chapel, in which there were several bright conversions and the church greatly revived. There was one addition to the church and nine professions the last day, while deep conviction rested upon the people. I found Bro. Cosby to be a true yokefellow indeed. He has a great love for souls who are lost. Bro. Arnold was with us the first Saturday and Sunday at Hillsboro and the quarterly meeting was a benediction to us all. The claims of the P. E. and P. C. were well looked after. Bro. Ekler did a good work while on this charge and leaves many friends who will ever remember him at a throne of grace. I am now in a meeting at Eden's Chapel and the Lord is blessing souls. Conviction is upon the people. Pray for us."

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19 And when A-zū'bah was dead,  
Cā'leb took unto him "Eph'rath,  
which bare him Hūr.

20 And Hūr begat Ū'ri, and Ū'ri

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# The Missionary World.

## Umtata, Africa.

Greetings to all Herald Readers: The name of the Lord is a strong tower: the righteous runneth into it, and is safe. Bless the Lord. Since my last report I have been able to do some real missionary work in the way of visiting the native in his home and thus reaching some who have never yet been Christianized. I spent two days in Pondo Land, a portion of South Africa that is yet regarded in a very dark state, as far as the light of the gospel is concerned. It is the experience of those two days that I wish to bring before your readers.

The first day after driving several miles, we came to a little church on a hillside; we hitched our horse and began visiting; going from hut to hut we found them dressed, the children clothed and their hut clean; we learned we were in a Wesleyan Methodist mission community. On learning that we were missionaries they invited us to hold them a meeting, which we gladly assented to do. One went over to the church and rang the bell by beating on an old ploughshare with a piece of iron. In a short time most of them in hearing distance of the bell gathered in the meetinghouse and we had a blessed time telling them of Christ and his dying love.

The next day we decided to take a different route in order to reach those who never go to meeting, and are out of the range of the missionary. In order to carry out our decision, we had to walk, as many of them could not be reached only by a footpath. The day we decided to go the sun rose in all its South African glory. I arose early and after walking almost two miles, I met my interpreter, his wife and Mamie, a Christian native, on the bank of the river which lay between us and our day's work. We took off our shoes and proceeded to pick our way across, which took us about thirty minutes. The first thing we came in contact with on reaching the other side, was a long hill, which had to be climbed. This done we came in sight of a lonely hut. I wish I could paint the picture that met our gaze as we came up to it and entered in; what a contrast from the scenes of the preceding day! On the ground floor lay a man with nothing under him but a piece of straw matting they make themselves for a pillow. He had the limb of a tree turned so as to raise his head from four to six inches off the ground; sitting around him on the floor was his wife and five children. What a picture of wretchedness, misery and distress! We made inquiry and found the man was ill. I believe the sick home is the saddest and most distressing one of a heathen home in

Africa. No comforts, no God, no hope, only in a strange, misty belief in superstition and witchcraft. We sat down on the floor in their midst and began to tell them of him, "who was wounded for our transgressions, who was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He told us it was the first time he had ever been questioned directly concerning his soul, but sad to say he would not yield himself then and there to Jesus. Help us pray that the seed sown may take root and grow and bring forth fruit unto eternal life.

After walking quite a distance farther on, we looked down in the valley and saw several women husking corn. We made our way over to them. After hearing who we were they stopped their work and asked us to preach to them, which we gladly did. There were some among the number who had never been to meetings; they knew nothing of Jesus Christ, so we told them of him. Their hearts were touched and one woman cried out to God with all her heart and I believe God heard her. Those who were dressed in their red blankets and red ochred hair, who had never yet been to the house of worship, promised us they would go and that they would give themselves to God. But not every heathen we talk to turns to God, neither all that promise, keep their word. One who has never come in contact with a people who have been ruled for centuries by ignorance, superstition and witchcraft, knows nothing of the awful powers of darkness which have to be driven back before a soul can be won for God.

Sometime ago I visited a hut where the man laughed when I first spoke to him of my God, but I sat down on the ground at his side and began to read to him of the suffering and death of Jesus Christ and a great change came over him. I then told him what this Christ had done for me. When we had prayer he was greatly moved. After I left he called some others in and told them the story I had told him and had prayer with them. Several weeks afterwards I heard from him and although unable to read the Bible, he was still telling the story of the once dead, but now living Christ, and holding his prayer meetings. Bless the Lord. So while some refuse, others are yielding and God is being glorified much for the work. We are pressing on and upward. The grace of God is sufficient for every trying hour. The blood cleanses this moment from all sin and the blessed Holy Ghost is my abiding Comforter. Amen. Yours for Africa.

Etta Innis.

## Testimony of Salvation.

It gives me much pleasure and joy to write these lines to give testimony of what the Lord Jesus Christ has done for me, and how he has saved me. During the past years I lived a life completely worldly; and not-

withstanding I boasted of being somewhat learned, I found myself ignorant of the word of God. I had never read nor had I been taught the Holy Bible and I was ignorant of its great teachings. I took no thought for my future existence and my life was given to pleasures and abominations of this world. Consequently I suffered the evil results of such a life, being often sick and many times at the point of death. Notwithstanding all of this I did not amend my manner of living for in the midst of my ignorance I believed all things to be mere happenings, as if man was not subject to the divine law, nor had, outside of this world, any one to take account of his acts. Naturally this ignorance contributed to my perdition. So in the times when my sins were greater my misfortunes were also greater. I suffered as much physically as morally, and I truly felt as a heavy burden upon my shoulders, the weight of sin and being without comfort I was in despair.

About the last of March (before I was converted), I found myself in a desperate condition. Moral sufferings had bent me low. I found no comfort for my heart, and my spirit was broken. In these circumstances I happened upon, while passing through a street, a new edifice, simply constructed, I saw the following sign "Predication esta noche" (preaching tonight). I asked what that was. They told me it was a Gospel church and that it would be open that night and that everybody was invited to come and see and hear.

As I had no faith at that time, I did not care and only curiosity carried me that night. But hearing the preacher teach us from the word of God; all his words reached my heart and fear took possession of me, for I learned that night that I had not lived according to the law of the Lord, and I felt greater sorrow. Knowing my sins, I listened to the preacher respectfully. Considering the greatness of my sins, I believed that I was completely lost, without remedy, but the preacher said, "There is a Savior," who is Jesus Christ.

I continued going to preaching every night, and I sought Jesus with all my heart, and after some days, with all the faith of my soul, I fell to my knees before the Lord, confessing to him my sins and pleading for pardon, for I could carry no longer the heavy load of sins that I felt. The preacher also called upon the Lord for me, and glory to God! our prayer was heard of God, for I felt great joy and my spirit regained its peace, and I felt with a new heart and God has given me witness through the Spirit concerning my salvation. Now I worship God in spirit, for "God is spirit and those that worship him, must worship him in spirit and in truth."

My conversion took place in San Geronimo, Oaxaca, Mexico; and in the church under the supervision of our good Bro. J. D. Franklin. It has been three months since I left San Geronimo to come here to work, but glory be to God! all in me has changed and now I, as well as my wife, am very happy. We are studying the word of God, and we can say that Jesus now lives in our hearts.

God loves all the world and every sinner can be saved by repenting of

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**The Herald's Introduction**  
To The  
**Sunday School Lesson.**  
By John Paul.

FOR DECEMBER 18, 1910.  
The Resurrection. Matt. 28:1-20.  
Golden Text.—"Lo, I am with you  
always, even unto the end of the  
world." Matt. 28:20.

**The Statement.**

Sometimes it is said that Jesus spent three days and nights in the tomb, sometimes, that he arose on the third day. Matthew expresses it both ways, but the two expressions seem to have been interchangeable among the Jews. It is held by a few writers that Jesus was crucified on Thursday, remaining in the grave till Sunday. This almost makes the solution in one direction, but shifts the difficulty to where it says that he arose on the third day. It is doubtless true as most authorities understand, that Jesus was crucified and buried on Friday, the burial taking place about 4 p. m., and that he arose Sunday morning about 4 or 5 o'clock, which made him to be in the grave about three times twelve rather than three times twenty-four hours; three twelve-hour days, embracing the nights. The theory that he was crucified on Thursday would not make three twenty-four-hour days.

**The Greatest Miracle.**

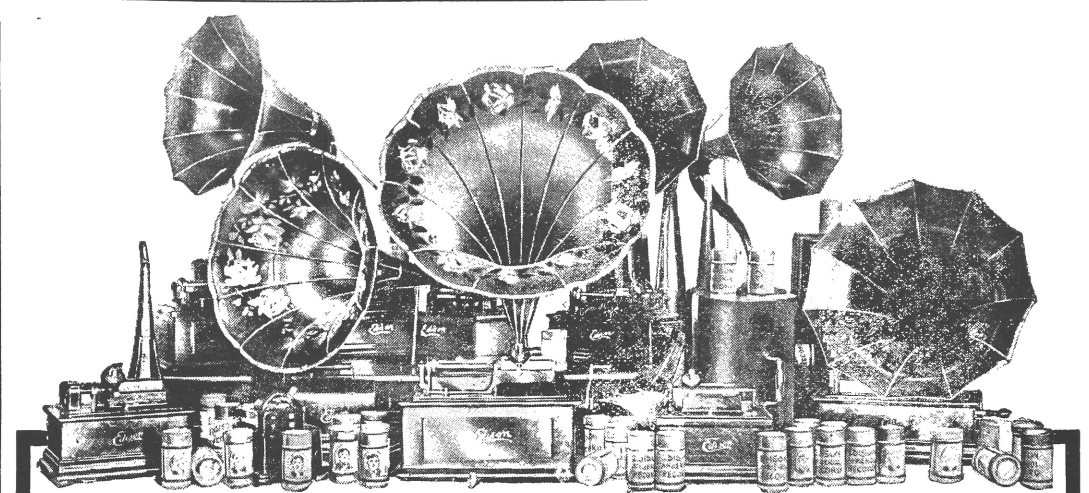
We are instructed to base our faith in Christ upon his resurrection, the proof of which is made good for all the ages. If it had been a scientific age it would have received more attention. He was pronounced dead by his executioner; then, to add to the certainty, a soldier thrust a spear into his side. He was buried quietly, but by request of his foes, who feared a pious imposition, his tomb was sealed and a Roman guard set to watch throughout the three days and nights. His friends came nearer losing sight of the prophecy that he should arise than did his foes; for they had doubtless given up hope of his rising before the last day, as Martha expressed it (Jno. 11:24) and were much surprised to learn of his rising; they "believed not, for joy."

**Earthquakes At The Right Time.**

We need not deny that the earthquake was to all appearances natural, though it is implied that the angel, through the medium of an earthquake, rolled back the stone. Earthquakes seemed to have been more common in that age, in that part of the world. An earthquake is itself a weird something which scientists have never yet explained to their own satisfaction. Natural phenomena may so coincide with events as to indicate plainly the presence of God's hand; notice that there was an eclipse of the sun on the day of the crucifixion, from twelve to three o'clock.

**The Eleven Appearances.**

It is of interest to notice that among the recorders of the resurrection of Christ and other phenomena



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was a scientist of that day, Luke the physician. There is perhaps no great event of history more infallibly established than the resurrection of Christ. The fact that he appeared on not less than eleven occasions after his resurrection is established in the following scriptures: Mark 16:9; Matt. 28:9, 10; Luke 24:34; Luke 24:13-31; Jno. 20:19-25; John 20:26-29; John 21:1-13; Matt. 28:16-20; 1 Cor. 15:6; 1 Cor. 15:7; Acts 1:6-12; Acts 1:9-11.

**The Commission.**

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sion merely to witness; it is a commission to win.

**The Promise.**

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### CHRIST AND JOHN BAPTIZING.

Time, Summer, A. D., 27. Place, Judea, Aenon in Samaria. John 3:22-36.

Verses 22, 23. After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near Salim, because there was much water there: and they came, and were baptized.

After the discourse with Nicodemus Jesus came into the country from Jerusalem. Many a weary step he took to do good to souls. The Sun of righteousness took a large circuit to diffuse his light and heat. Ps. 19:6. His preaching and miracles, perhaps, made most noise at Jerusalem, the fountain-head of news, but did least good there, where the most considerable men of the Jewish Church had so much the ascendancy. Many that flocked to him at Jerusalem could not follow his motions into the country;

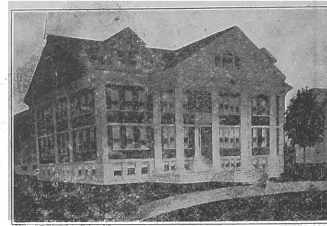
they had no business there; but his disciples attended him. If the ark remove, it is better to remove and go after it (as those did, Joshua 3:3) than to sit still without it, though it be in Jerusalem itself. He did not retire into the country for his ease and pleasure, but for more free conversation with his disciples and followers. Those that are ready to go with Christ shall find him as ready to stay with them. John began to baptize in the land of Judea (Matt. 3:1), therefore Christ began there, for John had said, "There comes one after me." His disciples baptizing was his baptizing. Holy ordinances are Christ's, though administered by weak men. Christ began the work of preaching and baptizing before John laid it down, that he might be ready to receive John's disciples when he should be taken off, and so the wheels might be kept going. From heaven John had received his command, and he would go on in his work till he thence received his countermand. They are sullen that will sit down and do nothing when they see themselves outshone. Though we have but one talent, we must account for that. Some came to John, and were baptized by him, some to Jesus and were baptized by him, and as their baptism was one so were their hearts.

Verses 24, 25. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying.

We may suppose that John's disciples cried up his baptism, his purifying, superior to all others, no doubt the Jews with as much assurance applauded the purifying that were in use among them, both those that were instituted by the law of Moses and those that were imposed by the tradition of the elders; for the former they had a divine warrant, and for the latter the usage of the church. If John's baptism, which you cry up thus, has any good in it, the baptism of Jesus goes beyond it, so that for your part you are shaded already by a greater light. There was no reason to object to Christ's baptism against John's for they consisted very well together.

Verses 26, 27. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven.

They conclude that it would be a total eclipse to John's baptism. "All men come to him." They that used to follow with us now flock after him, it is therefore time for us to look about us. The Spirit is a free agent "dispensing to every one severally as he will." We must leave it to God to choose, employ, and honor his own instruments as he pleaseth, and not covet to be placed alone. John took this occasion to conform the testimonies he had formerly borne to Christ as superior to him, cheerfully consigning and turning over to him all the interests he had in Israel. "Given him from heaven," a general truth very applicable in this case. Different employments are according to the direction of divine Providence; no man can take any true honor to himself, Heb. 5:4. We have as neces-



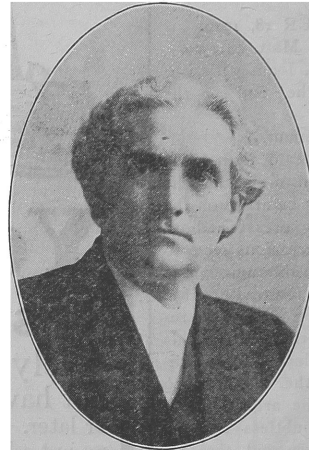
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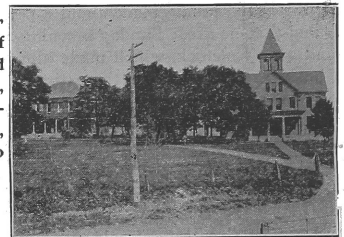
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sary and constant a dependence upon the grace of God in all the motions and actions of the spiritual life, as we have upon the providence of God in all the motions of the natural life. John reminds his disciples that Jesus would not have thus excelled him "except he had received it from above." The same reason will hold as to others; the labor of ministers is all lost labor, unless the grace of God makes it effectual. Men do not understand that which is made most plain, nor believe that which is made most evident, unless it be given them from heaven to understand and believe it. So all the glory belongs to God who does the work.

**Reference Scripture.**

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Take away the word, and what is the water save water? Add the word and the element, and it becomes a sacrament, being itself as it were the visible word. Holiness and glory are inseparable; "cleansing" is the necessary preliminary to both. Holiness is glory internal; glory is holiness shining forth outwardly. It is Christ that prepares the church with the necessary ornaments of grace, for presentation to himself, as the bridegroom at his coming again. Matt. 25: 1. This supply of oil must mean that inward reality of grace which alone will stand when he appeareth whose eyes are as a flame of fire. Beyond all doubt, this was what was symbolized by that precious anointing oil with which Aaron and his sons were consecrated to the priestly office, and by the bowl full of golden oil, in Zechariah's vision, which receiving its supplies from the two olive trees on either side of it, poured it through seven golden pipes into the golden lamp-stand to keep it continually burning bright, (Zech. 4.) for the prophet is expressly told that it was to proclaim the great truth "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's might will perfect strength out of weakness. God can save, whether with many or with them that have no power, so in the conversion of sinners. Joshua's trumpet blast was "mighty" under God to overthrow the walls of Jericho. The honor does not belong to the trumpet, but to God who gave the power. The rapid march of the kingdom of God, the advanced stage of it at which we have arrived, and the ever-nearing approach of the perfect day—nearer to every believer the longer he lives—should quicken all the children of light to redeem the time, and, seeing that they look for such things to be diligent, that they be found of him in peace without spot and blameless. The great secret of persevering holiness in all manner of conversation will be found to be "Christ in us, the hope of glory."

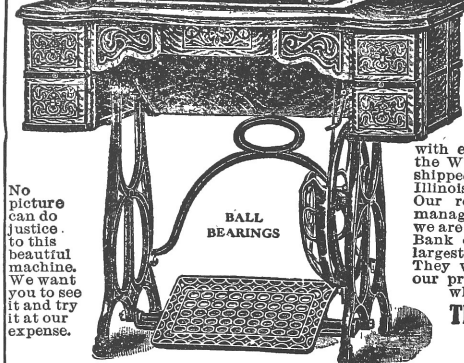
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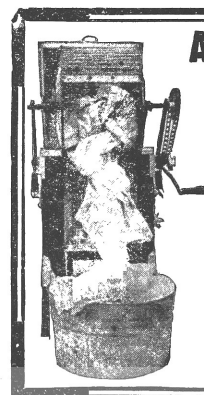
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## Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: Here I come again. This is my third letter to the Herald. I have two sisters living, and a sister and two brothers in heaven. Who has my birthday, August 20th? I will be 44 years old. I am not going to school now, but will start the first Monday in November. I am in the sixth grade. My teacher will be Miss Lina Miller. Mamma has been taking the Herald about eleven years. Aunt Flora, I am a little Kentucky girl. Mamma and papa moved to Illinois when I was six years old. My little sister is playing with our pet kitten. Its name is Buttercup. Besides the kitten I have four dolls. My largest doll is about 22 inches tall, and her name is Alberta May. The next one is about 13 inches tall, and her name is Bridget. The other two are about four and five inches tall, and their names are 'Blonde' and Flora Alline. Aunt Flora, I will send you a flower, and ask you and the cousins to send me a post card shower for my birthday. I go to Sunday school every Sunday, and to our Junior League on Sunday afternoon. I go to prayer meeting on Wednesday night. I am a Christian. Pray for me. Myrtle Duncan. Mahomet, Ill.

Myrtle, I am glad I had at least one namesake in that family of dolls. I think you are fortunate to have so many good things to go to that will keep you in remembrance of your pledge to Christ.

Dear Herald: I will write a few lines. I wrote once before, but I did not see it in print. I am taking the Herald now, and I enjoy reading the Children's Page very much, although I am past childhood. I professed faith in Christ when I was 15 years old. I joined the Baptist Church. I lived a member of this church for seven years, and then on August 29th, 1909, I made a full consecration unto the Lord. After this, I was excluded from the church, but praise the Lord, they could not turn me out of heaven. But I read in God's word that all things work together for good to them that love the Lord. I go to prayer meeting and Sunday school at Armsteadville. I am superintendent of the Sunday school. If I see this, I will call again. Your brother in Christ, N. T. Gwin. Cabot, Ark.

Brother Gwin, I think you have seen your other letter before now. I am glad you are one of the faithful ones. You will have your reward by being happier both now and hereafter.

Dear Aunt Flora: As I haven't written for so long, I will write again. This is my second letter. I have a little sister eighteen months old, and she surely is sweet. Her name is Mabel

Vera. My school will soon commence, and I will be glad. I go to Sunday school every Sunday I can. I live on a farm. I am ten years old. I have two sisters and one brother. Their names are Ruth, Mabel and Ralph. My brother has a dog he can hitch to his little wagon. His grandfather gave him his harness. Mae Dotson. Potosi, Mo.

Mae, I should like to see your brother driving his dog. I am sure he is kind to him. A kiss to that sweet little sister.

Dear Aunt Flora: I saw my other letter in print and thought I would write again. I got a card from one of our friends. It is raining to-day, so I can't hoe cotton. I don't like to hoe cotton, but I like to pick it. Our school is out. I like to go to school, and am in the fifth grade. Who has my birthday, October 6th? Lillie Franks. Hoxie, Ark.

Lillie, I imagine you were thankful for that rainy day since it released you from the cotton field.

Dear Aunt Flora: This is my second letter, and I enjoy reading them. I have been hoeing cotton and couldn't write very many letters, but we will soon be done now, and I can write more. I would like to see you. Good-bye. Floy Franks. Hoxie, Ark.

Floy, you will not be hoeing cotton to-day. My guess is, that you are in school. Am I right?

Dear Aunt Flora: Please admit a Georgia boy. I am just a boy although I will be 73 September 6th, 1910. I enjoy the many good letters, and especially Aunt Flora's nice replies. While I am fast approaching the octogenarian period, I am not yet old enough to use tobacco in any form. But I see many little boys younger than I who are smoking their lives away. Boys, and girls, too, take the advice of an older cousin. Quit smoking and chewing and be ladies and gentlemen. The weather is very hot here in Georgia, and we are wishing for cooler days. I send you a little poem about the weather. I never wrote poetry till about six years ago. Since then I have published several pieces, which I hope may do good when I am gone.

### HOT WEATHER.

We would be glad if it would snow. To cool the atmosphere.  
'Twould be more pleasant then, you know  
In life, while lingering here.

But we must be submissive, too,  
Not murmur or complain;  
Just do as other people do,  
And wait for snow again.

And then we'll run and romp and play,  
And never heave a sigh;  
Being happy both night and day,  
As Father Time flies by.

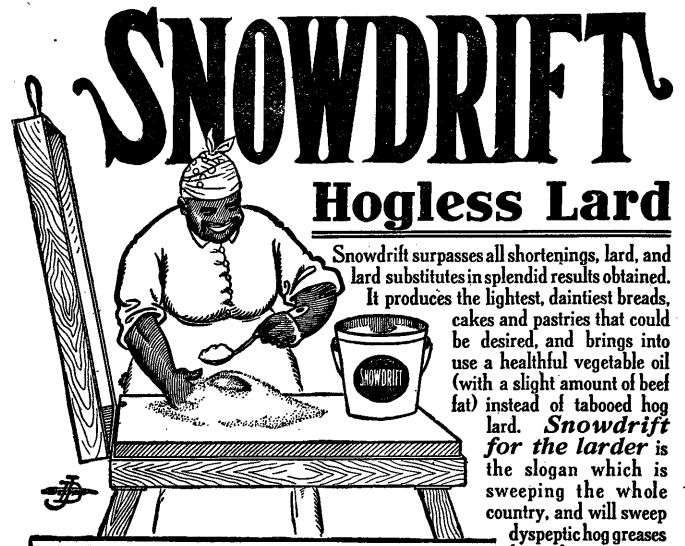
Cousins, as it goes swiftly by  
'We ne'er on earth may meet;  
But may we meet above the sky,  
Around the mercy seat.

J. T. Latimer, M.D.

Grantville, Ga.  
Doctor, we are glad indeed, to have you honor us with a visit. I hope the cousins will act upon your advice, for I can assure them it is good.

Dear Aunt Flora: What are you and the cousins doing these hot days? I guess the cousins are having a nice time this summer. Our school will begin in September. Miss Flora Aunson will be our teacher. Aunt Flora, I have a cousin whose name is Flora, too, and I like her just fine. Cousins, don't you all think auntie is kind in answering our letters. The first thing I do when we get the paper is to turn to the cousins' page. But I guess auntie has been sick, I see she has been absent in a few of the papers. Papa has been taking the dear old Herald for six years, and we think it is such a nice paper. What has become of Bro. Bud Robinson? He has not written for a long time. One of the cousins wanted to find out Esther Levy's address. It is Cornwell Landing, N. Y. I believe Esther is a good little girl, at least she writes good letters. I have just finished reading the cousins' letters, and they are so nice, and auntie gave some nice answers. This is the 13th of August, and the melons are getting ripe. Aunt, you and the cousins come. I think I hear that dreadful old waste basket on the steps, so I am Yours affectionately, Ollie B. Conley. Beech Grove, Ky.

Ollie, it must have been somebody else that you heard, for the waste basket has



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B-1

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Savannah

not arrived yet. I just concluded that I was monopolizing more than my share of the corner, so occasionally I scamper away, and make room for another cousin or two.

Dear Herald: Here comes Alonzo S. Fleming again. I am 14 years old. My birthday is the 12th of March. I am five feet six inches tall, and weigh 140 pounds. My brother who went to Missouri has come back. He came in January. I thank Jessie Mae Montgomery for her kindness in saying that I was looking on the dark side, that I would get to see that brother again. About three months ago, I fell from a wagon and got my arm broken. I wasn't out of doors for nearly two weeks. Oh, how I was scared, but I knew the doctor and the Lord could heal it. I have been getting a good many cards from Ila Peddycoart. I would like to exchange with other cousins too. How many of the boys of the page like to work in the hay field? I do. I will ask a question: What does "amen" mean? Ada, Ohio. Alonzo Fleming.

Alonzo, your question reminds me of a verse I once read. This is it: "And amen, you know means, Let it be, Whatever our Lord may please to do; And that is sermon enough for me, If I mind, and feel so the whole week through."

Dear Aunt Flora: Will you let your little niece enter the corner? I am very anxious to join the cousins. I am 11 years old. I live very close to school, and am in the third grade. I do hope we will have a good school this year. We do not take the Herald, but Aunt Fanny Charles saves them and lets mamma have them. We get so much good reading from them. I will be so glad to see my letter. I have one sister and three brothers living, and two sweet little brothers in heaven, and some day I want to meet them there. My little cousin, Bonnie Linn Hill is sick. I hope she will get well, as I love her dearly. Your little niece, Laura Emma Bond. Tilline, Ky.

Laura, I think it is very kind of aunt Fanny to save her papers for you. I hope your little cousin is well by this time.

Dear Aunt Flora: Here I come again. This is my second visit, and I am bringing my little sister with me. I am 12 years old, am four feet tall, and have light hair and fair complexion. I go to Sunday school and prayer meeting every Sunday. I am not a Christian, but I intend to be some day. I will answer all cards received. Mangum, Okla. Justine Johnson.

Justine, I am glad you like us enough to pay us a second visit.

Dear Aunt Flora: I will try to write a letter to the Herald. I get to read it sometimes, and I like it fine. I live one mile from church, and I go every Sunday I can. We are to have our quarterly meeting the 14th and 15th of this month, August. I wish you could be here. I have blue eyes, dark hair and fair complexion. I am five feet tall, and weigh 101 pounds. My birthday is the first of September, and I would like a shower of post cards. I am between 16 and 20, so you can guess my age. My mamma and papa, two sisters and five brothers are living. I have one baby brother in heaven. I am a Christian and belong to the M. E. Church. Love to all. Kimberling, Va. Lillie Morehead.

Lillie, I am sorry you missed that birthday party. Perhaps you will have better luck next time. I should like to have been at the meeting.

## Disastrous Fire at Chelsea. Caused By Defective Roofing.

One of the most disastrous and destructive fires of late years occurred recently at Chelsea, Mass. The most appalling and heart-rending scenes met the eye at every turn. Men, women, children, horses, dogs, cats and even rats, ran pell mell into the streets together, shrieking as if wild, and seeking shelter from the burning, flying timbers. The cause of this great conflagration is attributed directly to wooden roofs, as it was in this way the fire spread so rapidly, not only in the immediate vicinity of the original fire, but the burning sparks were carried by the winds to buildings at a distance and ignited the roofs.

These conditions make us feel that the best thing Congress could do for our country at large would be to pass a stringent law, making it a crime to cover a house with a wooden roof. However, the fact that this is not a law, doesn't excuse a man for covering his house with wood, because Reeves Embossed Metal Tile is a great deal cheaper and guaranteed fire, lightning, rain, wind and storm proof. They are guaranteed superior in design, construction and wearing qualities to any metal tile or shingle on the market, it is really the only ornamental and permanent roof, and is much cheaper than wood or slate. Reeves Metal Tile saves you money on your insurance, and being shipped direct from factory to you, eliminates the dealer's profit. It is easily and quickly put on by any one—another saving—in tinner's bills. It lasts as long as the house itself, therefore needs no repairing. Don't make the horrible mistake of covering your house with an inferior roofing, you are sure to regret it sooner or later, but write to the Reeves Manufacturing Co., Canal Dover, Ohio, for free samples of Reeves Embossed Metal Tile, and other valuable information about roofing in general, and do it today!

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## OUR DEAD.

### HENDERSON.

Mrs. Alma Henderson was born in 1870 and died November 12, 1910. She was suddenly stricken down in her home at Provençal, La., and was instantly called to meet her Lord.

She was converted last September and joined the M. E. Church and was true till death. She leaves a husband, three children, father, mother, three sisters and three brothers, with a large number of friends to mourn her departure.

As she bade farewell to this earth, a bright smile was on her face, and she went to meet Jesus in the land of pure delight where saints immortal reign. There are many of her friends over on the other shore to welcome her home and she will be no stranger there.

"Far from this world of toil and strife,  
They're present with the Lord;  
The labors of their mortal life  
End in a large reward."

Her cousin, J. T. Parsons.

### BULA.

Sad was the home of Mr. Kit Bula, when death visited it and claimed their beloved son, Oscar, who was about thirty years of age. He was a kindhearted boy and had many friends. For many long, weary months his loving companion, kind old mother, father, sister and brothers watched around his bed between hopes and fears, but alas, God called him home.

To them the night seemed dreary,  
And their hearts were torn with grief,  
But the one they loved so dearly,  
Had only found relief.

Oscar's whole aim for months before his death, was to be ready when the summons should come and we are sure he was ready for he had his lamp trimmed and burning.

He united with the church a few months before his death and often spoke of dying, saying he desired to live, but if it was God's will for him to go he was willing. He was patient in his afflictions and had a vision of the Savior before he passed away and had no doubts that there was a home for him in glory.

He leaves a dear young wife, a kind father and mother, one sister and two brothers to mourn his loss. We commend his young wife to him who has promised to be a husband to the widow, and a father to the fatherless. Your loved one is not dead, but sleeping in the sweet by and by and you shall meet him again.

You loved him, yes, you loved him,  
And would fain have kept him here,  
Often thinking how his presence,  
Would your weary spirits cheer.  
You loved him, yes, you loved him,  
But the angels loved him more,  
And they have sweetly called him  
To yonder shining shore.

Mrs. Sue Hargan.

### KIBLER.

Earnest Clifton Kibler, beloved son of John S. Kibler and wife, of Luray, Va., died Sunday, Oct. 30, 1910, aged twenty-six years, seven months and four days. Heart and stomach trouble caused his death. He was a pure and noble young man and possessed the traits which make Christian character and an unselfish spirit. He joined the Springfield M. E. Church, South, in 1904 and was faithful and loyal to his church when health would permit. So uncomplaining was he that he doubtless suffered many aches and pains which were only known to himself. He always tried to yield a good influence over his brothers and sisters. We must set sail to meet him where we can form an unbroken family on the beautiful shore. Dearest Brother, no more can we hear that sweet and loving voice and it is indeed hard to part with those we love, but God's will, not ours be done.

"Though today we're filled with mourning  
Mercy still is on the throne,  
With thy smiles of love returning,  
We will sing, 'Thy will be done.'"

"By thy hands the boon was given,  
Thou hast taken but thine own,  
Lord of earth, and God of heaven,  
Evermore, 'Thy will be done.'"

A devoted brother,

J. Roland Kibler.

Ridgeway, W. Va.

### HARWELL.

On Friday, Nov. 5, at 2:30 p. m., the grim reaper death came into the home of Mr. James and Nellie Emerson Harwell's home in Meridian, Miss., and plucked one of the fairest of flowers. Little Wellington had been in the home not quite four years, but oh how much sunshine and pleasure he



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EACH PACKAGE MAKES TWO FULL QUARTS.

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had brought to the fond parents and love ones. He never saw a stranger so consequently had many friends. He had always been such a strong healthy child, it had never entered into the mind of parents or loved ones that death would claim him in his babyhood.

Just the Sunday before he was taken sick, he was promoted from the Cradle-roll in the Sunday school that he attended; he was also baptized that day. He never looked lovelier than when he stepped down from the platform with his little certificate of promotion under his arm. How his beautiful, brown eyes did sparkle. But he was soon promoted into a fairer world than this. For five weeks he suffered intensely but his mind was never for a moment the least bit clouded. The morning of the day he died he said to his papa, who was sitting beside the bed, "Papa, I am going to heaven." We could hardly believe that we had understood what he said so we asked him what he said and he repeated it over again, "I am going to heaven." He then called for different members of the family and kissed them good bye. I believe the scene around that deathbed will be the means of drawing all that witnessed it closer to God.

When the last breath came he was looking into the eyes of his devoted mother as she was telling him to give some messages to her baby brother who had gone to heaven when she was a child. Others around the bedside sent messages to loved ones. He seemed to understand it all clearly up to the last moment. On the following day we laid him away in his little white casket banked about with the most beautiful floral offerings from many loved ones and devoted friends. We will never look into dear little Wellington's brown eyes again on this earth, but if we live true to God we will meet him in heaven where he said he was going. May God in his goodness comfort our broken hearts as my prayer.

Mama Emmie, (as he always called me).  
(Mrs.) W. H. Emerson.  
Birmingham, Ala.

### RICHARD.

Otto Richard, age eighteen years, son of Mr. and Mrs. S. S. Richard, was instantly killed while coupling cars on Gulf Port Pier, Oct. 21, 1910. The pure, sweet spirit of Otto left its earthly abode and was wafted by angels to the land where no sorrow or pain is known. How hard to realize we will never see him again in this life. He was so good, so lovable and so attractive in mind and manner it was hard for his loved ones to give him up, and we ask in the anguish of our souls, "Why did God take him from us?" But not until "all tears are wiped away" will the mystery be made plain.

Otto was a favorite with all who were in the slightest degree acquainted with him; he could find friends anywhere he went and it was at home like at all other places, self was entirely forgotten in his efforts to contribute to the pleasure of others. His stay here with loved ones was short and we know not why he was taken so early in life, but this reminds us how soon the fond hopes of earth are blighted by the cold, chilly hand of death. He came to cheer the home a while but this place is now vacant.

May God bless the parents and loved ones and sanctify this dispensation of his providence to their eternal good. While Otto can not come back to us, may we rejoice in the fact that we can go to him. It is sad to give him up, but cheer up, dear parents, heaven is dearer since you have a tie over there. Farewell Otto, until we meet you in heaven.

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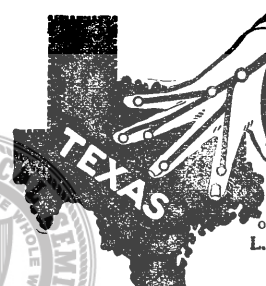
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83 Todd Building,  
Louisville, Ky.

He was laid away in the family's resting place at Handsboro cemetery, Oct. 23, 1910, where amid the large concourse of friends and relatives his grave was crowned with flowers, to await the call of his Master.

Dearest Otto, we have laid thee  
In the peaceful grave's embrace,  
But thy memory shall be cherished,

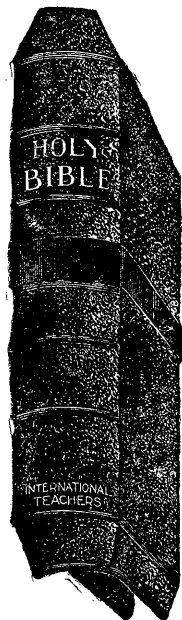
Until we shall see thy face.  
A Cousin,  
Nora Peterson.

A good way to start a letter to an advertiser:—"As per your ad in The Pentecostal Herald," etc.

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No. 9.—Combination India Bible, the King James version, with the revised version in foot notes. It has large Burgeois type, reference maps and a full and complete Concordance. Morocco binding, overlapping edges, leather lined to edge; silk headbands and marker; size  $5\frac{1}{2} \times 7\frac{1}{2} \times 1$  in. thick; weight less than two pounds. Regular agents price \$6.00.

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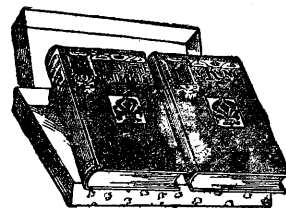
An assortment of 100 different kinds. A selection from the largest and prettiest lines of Post Cards published in the world. Prices 5 for 10c, 15 for 25c or 100 for \$1.00 postpaid. We guarantee them to please you. They have appropriate Christmas greetings on each one. We also have Scripture Text Post Cards.

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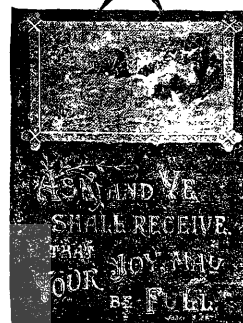
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# THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, December 14, 1910.

Volume 22, No. 49.  
\$1.00 Per Year.

## Editorial

Rev. H. C. Morrison

### ✕ Higher Critics Not Revivalists. ✕

If the professors of our theological seminaries would devote the summer months of vacation to revival work, winning lost souls to Christ, they would come back to their class-rooms quickened in faith, warmed in holy love and in far better condition every way for their work of instructing students in the deep things of God and the great work of winning a lost world to Christ. Those who instruct men in soul winning, should be soul winners.

\*\*\*\*\*

The winning of lost souls is the greatest work in the world. Jesus Christ came out of the heavens and went on the cross for the salvation of men. Shame on the man who feels that he is too dignified or scholarly to devote himself to the work for which the Son of God gave himself and now intercedes before the Father's throne.

\*\*\*\*\*

How about your destructive higher critic for a revivalist? Are these men who have done so much to produce doubt and unbelief in the minds of the people, found in revivals of religion for the rescue of the perishing? When did one of them lead a burdened soul to the Savior? Whoever saw a higher critic in tears and prayers with a broken-hearted penitent at the mercy seat pleading for pardon?

\*\*\*\*\*

No, this is not their work; such humble service is far beneath their notice. They do not lead a lost world back to Jesus and they have a contempt for those who do preach the plain, simple gospel which is the power of God unto salvation. The great need of the times is a host of men fully saved from sin and on fire with holy zeal for the salvation of the lost, but the theological schools saturated with the spirit of destructive higher criticism, cannot give us such men.

\*\*\*\*\*

There is no worse grafter on the earth than the false teacher in the theological school and pulpit, who is stealthily leading the people away from their simple faith in the word of God, eating the bread of the church and at the same time digging the foundations of truth from under the church. As the faith of the people is undermined and they drift away from the word of God and the faith of the gospel, they drift into all sorts of sin. The destructive higher critic pours poison into the spring that feeds the stream that flows through all the ramifications of social, commercial and political life. The unbeliever in the theological chair and in the clergyman's coat up in the pulpit, who is devoting himself to undermining the faith of the people in the word of God, is the basest and most dangerous successor of Judas Iscariot on the face of the earth to-day.

It is the loss of faith and the wholesome fear and reverence that go with faith in God, his word and his Son, that has so corrupted our commercialism, that the poor can scarcely obtain the necessities of life, and have so debauched our political system that men in high position have flung away honor and self-respect for gold. The loss of holy fear of God cheapens everything and blasts everything and life ceases to be sacred or enduring.

#### OUR CAMP MEETING CAMPAIGN.

##### PART SECOND.

From Silver Hills I went to the Kansas State Holiness camp meeting which was held at Wichita. The meetings are held in one of the city parks conveniently located, easily accessible by street cars and in walking distance of the city, if you want to exercise, or if nickels are scarce.

The camp ground was an inspiring sight with a forest full of tents. The tent where the meetings were held, was an immense canvas while there were a number of other large tents on the grounds; one for the general dining room, one for the sleeping quarters for men, another for women, another for children's meetings, also great rows of tents for campers. The workers were comfortably tented, the committee was on the alert and the tenters were in the spirit of revival and active helpfulness. The attendance was very large in the day time and at night the crowds were immense.

Prof. Harry Maitland led the singing with great effectiveness. He inspires confidence in the singers and holds them to their work, selecting songs that have truth and effectiveness in them. The choir was one of the largest and the singing was great.

Bro. Hogg came by on his way home from Texas and preached several times to the delight of the people who were so pleased and profited by his messages that he had many calls to Kansas for revival work in various churches. Bro. Hogg has a marvelous flow of language, startling wit, a fund of most striking illustrations, a profound knowledge of the Scriptures, a great reverence and loyalty to the truths contained in them, a high devotion to Christ and a holy enthusiasm for souls. All of these qualities, along with his fine social spirit and rich Irish brogue, make him a great preacher for any place, but especially fit him for camp meeting work. Since I met him at Wichita, he has resigned his pastorate and entered the evangelistic field into which we most heartily welcome him.

My regular workfellow in the daily ministrations of the word was Rev. E. A. Fergerson, of Illinois. Many of our readers have heard him preach, oth-

ers have seen his name and writings in these columns. I had heard him preach only once before these meetings. It is generally known that he was for some years a railroad man, for quite awhile being a conductor of a freight train, a position for those who are physically strong, mentally quick and without fear; with power to command men and meet danger with a cool head. Ed had all of these qualities in a marked degree. It was said of him when he entered the ministry that he was not an educated man; that was a mistake. True his college was on wheels, but men learn things in a caboose. True his recitation was on top of box cars, at broken bridges, in cold stations and waiting at the crossings, and sometimes under a mass of wreckage, but Ed got there with his lessons all right.

He saw the hard side of life; he saw the dangerous and brave side of life, and he saw the wicked side of life, with much that was reckless and tragic and pathetic. He did not read many books in those days, but he saw, heard and did things enough to make a little library; he got the matter that makes books while fresh and too hot to put on paper.

Ed was a good long way from the Savior in those days, but there were some women, a wife and mother, who had hold on Jesus with one hand and Ed with the other, and bless the Lord, they fetched him. It takes him to tell the story of his conviction, conversion, battles, consecration and sanctification. It would make a book thrilling with interest in every page.

In due time he entered the ministry, going at once into the evangelistic work. He was a live preacher, winning souls from the first. Ed became a hungry reader and hard student from the time of his conversion and has read enough books to make a little library. He carries from two to three feet of books in his trunk all the time and has a memory like a tar-bucket; whatever touches it, sticks. He has devoured the Bible; in fact, many men have graduated from seminaries who do not know one-third as much about the Bible as he does. He is reading his Greek Testament and has gone well over the field of holiness literature and tasted of every good book along the long shelf. Stalker, in his life of Christ, says of Jesus of Nazareth that, "the three great books lay ever open before him—the Bible, Man and Nature." That has been Ed's university. Born and raised in the country, right at the heart of nature, then out into the rough and tumble with men of the reddest blood that flows in human veins, now he luxuriates in the Bible—a God-made man.

He is a remarkable preacher of the word; he takes a good text, explains it, tells you what it means and the holy truth the inspired writer intended to convey, then he argues from that truth and applies and illustrates from the woods, fields and cities. He puts car wheels on it, trucks up the train, hitches on the engine and pulls out, clatters over the bridge, puffs up the grade, sweeps around

(CONTINUED ON PAGE EIGHT.)

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OF ASBURY THEOLOGICAL SEMINARY



## John Seventeen.

Rev. Charles B. Allen.



### PART I.

In this chapter is recorded the high priestly prayer of our Lord which we want to study a little by asking the following questions: First, was there any occasion for him to pray; second, for whom did he pray; third, am I included in that prayer, and fourth, has the prayer been answered for me.

We want to call your attention to the fact that the subject of this prayer is *sanctification*. We all know the deep aversion to this subject and on that account will ask you to notice that your Bible is quite filled with this topic. The word sanctification and its relative terms are found in the Bible about sixteen hundred times. This being true, I face this situation, namely, if I am prejudiced against sanctification and holiness, I am prejudiced against that which is webbed and woven all through the word of God.

Personally, I was alarmed when I found that my opposition to the experience and doctrine of entire sanctification put me in opposition to the central theme of the Bible. When that fact dawned upon me it helped to quickly straighten me out. In this article, I will not seek to express personal opinion about sanctification, but put down what Jesus says about it in his prayer for believers. The drift of these lines will be "Jesus' words versus personal opinion." In the seventeenth of John we have the longest recorded prayer of Christ. He tarries to pray on the verge of Gethsemane, close to the passion and well under the shadow of the cross, just a day before he died. We must believe that there was some urgent necessity for this prayer; that he did not simply pray that the gospel by John the Beloved, might be more complete.

Let us stop right here and ask the question, "What would it mean to have this prayer of our Lord answered in our life?" We begin by saying that it would not mean any of the things that the street-corner controversy and enemies of the truth have insisted that it would mean. This is a great step in advance, for some people have been supplied with their whole fund of information about holiness and sanctification by street-corner reports and have taken these rumors to be final rendering of judgment from the high court of appeal. If this prayer of Jesus for your soul should have answer, it would mean the very reverse of all these base rumors. In a general, every day sort of answer to that question, we will say that it will mean that you will have practical, every day, working, common sense, scriptural salvation. That gives the situation in a nutshell, and is simply a plain statement of fact.

Dear reader, get your help in this quest from headquarters; from the fountain head, from the very word itself with the help of the Holy Spirit, and the light will shine clear. The doctrine of sanctification is not the doctrine of any man or set of men; it is primarily the doctrine of the Bible, hence Jesus prays, "Sanctify them through thy truth: thy word is truth." It is not essential that you take up any man's view of holiness, but it is quite safe and will result in surpassing blessing to you if you secure scriptural holiness.

For whom did Jesus pray? If you will follow the chapter closely, you will be in no doubt about

the matter, for he carefully describes the people about whom he speaks. Will you follow me as we look this matter up? We will begin at the sixth verse where it says, "I have manifested thy name unto the men which thou gavest me out of the world." What was the result of a man being given to Jesus out of the world? The second and third verses tell us: "That he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Those for whom he prays, according to his own words, are people who know God and Jesus Christ; they are not lost people but have eternal life. In this same sixth verse he says, "They have kept thy word," and in the same order he proceeds in verse seven, "Now they have known." The revised version has it even better, "Now they know," present tense. They have assurance and knowledge of the truth. In verse eight we have these words: "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Let us turn to 1 Cor. 2:14. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The people he prays for know him, believe him and receive him. The former class is natural and sinful else they could not be so spoken of by Christ. In John 1:12 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." In his own words he tells us the subjects of his intercession believe and receive him, hence they must be sons of God when he prays for them.

It seems to press upon the heart of the blessed Lord to leave no vestige of doubt in this matter, for in the ninth verse he puts it abruptly: "I pray not for the world, but for them which thou hast given me." A little later he died for a lost world, but just here he prays alone for those given him out of a lost world.

That we may not be mistaken in this most important and vital matter he speaks again in verse ten as follows: "I am glorified in them." We cannot mistake that statement, for they are neither sinners nor backsliders or he would not speak like that of them. No sinner or backslider in any way brings honor or glory to Jesus, but the people he prays for glorify him. Some doubt has been expressed as to whether they were saved at this time, but the Master settles this in one brief sentence: "None of them is lost."

If you turn to Acts 1:14, you will find the names of eleven disciples recorded; only Judas, the traitor, is missing. They were saved enough that when they heard the pentecostal promise, they made for the "upper room" and waited for the falling fire. That gives token of a fair state of grace. In verses 14 and 16 he speaks of them in exactly the same term twice, namely, "They are not of the world, even as I am not of the world." Jesus speaks several times about them in their relation to the world, such as, "They were given him

out of the world." "They are still in the world." "They are not of the world." The Christian is "hid with Christ in God;" that is the Christian's living place. In John 14:30, Jesus says, "The prince of this world cometh and hath nothing in me." If he hath nothing in the King, he hath nothing in the subject.

Denver, Colo.

### PERSONAL RESPONSIBILITY.

Rev. Isaiah Reid.

#### PART I.

*"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."*—Prov. 20:4.

He was a sluggard,—a derelict as to necessary labor in the care and culture of his field. The text puts emphasis on personal responsibility to one's self, talents, and possessions. We are both responsible and accountable to God; we live in responsible relations to others and in another sense, we are responsible to ourselves.

Every human being is an investment of God who rightly deserves and, by right, claims interest on his investment. So far as we are concerned, this investment is at first, but a bundle of possibilities; it is a talent which is to be developed by use, or as Christ put it, "by being put out to usury," using the word *usury* for legitimate interest. This means that our *field-possession* can only produce a crop by being *worked*. The sluggard would not plow and came to want. So said Paul, "If any work not, neither let him eat."

Every soul is in charge of a field peculiarly his own. It can, under proper cultivation, bring forth thirty, sixty and some an hundredfold, but this same field in the hands of a sluggard has nothing but leaves or weeds. Responsibility for the culture of our own field is a common Bible doctrine. It says ears were to hear with, eyes to see with, and wills to choose with. We are as much under responsible possession for all intellectual and moral endowments as for hands and eyes.

The writer of Hebrews says of those who had neglected to make proper use of the powers and privileges they had, "For when for the time (the time that has elapsed since they were converted) ye ought to be teachers, ye have need that one teach you again which be the first principles." This evidently means

1. That we are responsible for a progressive improvement of ourselves. It implies that in that which constitutes us human beings we are already made. It also implies that in what these embryo constituents of human nature may become, we are still being made or are yet to be made. It was thus with Adam. Sinless and innocent as he was placed on earth's platform, it was with a problem to solve and a test by which he might know whether or not he kept the path. Though made in the image of God and endowed with powers to be and to know, he was afield to become what he was not, and to find out that which he did not yet know. This implies possibility of development, advance in knowledge, and wider ranges of experience. We cannot doubt but he could and did become that which he then was not, for as yet he was unfallen. We cannot doubt but that he did not know then what he had not yet learned. This is as true of each one of us as it was true of him, though it is not necessarily in the very same thing. Every unconverted man can become, if he will, that which he is not yet; every saint can become that which he is not yet. Every school child is a bundle of possibili-



ties. He is a normal human being with all that constitutes a human being, but as yet the powers are untrained and undeveloped, nor has moral character been in the field of conflict or has found permanent fixedness as to how it will stand tests. All this implies possible improvement, and since life widens as it is put to the test, this means progressive improvement. Since every faculty or potency of our being is susceptible of both use and improvement, our being put in charge of these personal talents means God holds us accountable, not simply for the talent, but for its progressive improvement.

2. Remember we have no credit for having our creation equipment. Pride in possessing intellectual powers superior to some one else, is a serious charge against God. Our endowment is a creation gift. We have neither credit nor reward for that. Our "charge to keep I have" is the burden of using our endowment; responsibility is not for the having but the using. We do not go to judgment for being created, but for what we do with our creation equipment. The "will not plow" is the entry on the books we are specially to meet. The Ephraim in us wants to "turn back in the day of battle," though we have arms for the battle. The "will not plow" is our trouble; it is not our lack of endowment, or in the "decrees," but in ourselves. Every man is endowed by nature and grace to be and do what God wants him to be and do. We can be what God wants us to be; the trouble is not in the *outsideness* but in the *insideness*. Talk of environment as you like, our environments after all take the shaping of our wills as does wax the shape of the hot stamp. The "mind stuff" in us and the "will stuff" and the "heart stuff" are the unmolded and unwrought "stuff" out of which we build for the judgment day. For this "stuff" we have no more credit than we do for the wood, stone and iron out of which we build the houses we live in. Possession of this "stuff" implies responsibility for using.

3. Another element of responsibility lies imbedded in the fact that no one can work our field without our consent. If either God or Satan could do this, our accountability would not be lawful. Endowment of freewill necessitates responsibility. The "election" and "foreordination" of God pertains to the making of us with this moral freedom as an endowment, and not to the controlling us in the use of this freedom. He verily did foreordain that man should be made in this way and that being so made, man should fix his own moral destiny according as he willed it. If he would not *plow* when he could, and should, then he should *beg* in the moral harvest and have nothing. His harvest would be as he willed.

So it has always been and always will be. The seekers find; the rejecters perish; whosoever wills may come. Sinners who "will not come unto me," find no eternal life. Forever it is that God stands at a door he will not force open, waiting for invitation to enter. Nor can Satan enter the citadel of the soul unless a door be opened for him. The finding of him there does not invalidate the divine regulation that he is compelled to *flee if resisted*. If freewill does not hold here, and Satan can enter without our consent, then in the judgment day no charge against us for his entrance can hold. The destroying of man's free agency destroys man's condemnation in the judgment.

4. Life's great field lies in the *using* of our powers more than the *having* of them. We often

sign a real fallacy, without intending it, when we use the term "saved and kept." While it is a wonderful thing to be kept, God's plan is not to be kept as we are simply, but to have the *as we are* in us multiplied. The *as we are* in us is of no use in God's sight if not *put out to usury* in the field of our environment that it may *gain other talents*. To be saved as you were at the last camp meeting, like the pears you canned about that time, is no ideal for you. The one-talent man in the parable made that mistake, and Jesus told us about him that we might be forewarned. We are afield for the using rather than the keeping. Perhaps the using is for the keeping. We are kept by being used; we are used as we fit ourselves and offer ourselves. If we keep unfitted we cannot be used; if we withhold the emptying of ourselves God cannot fill us. If we keep unconsecrated God will not conscript us; he wants the willing-hearted. His armies are only filled and recruited with volunteers; emptying of ourselves and volunteering belong to what we do and what God will not do for us.

Notice please, that we are no more responsible for what we may possess outside of ourselves than what we possess inside of ourselves. There is a current idea that responsibility mostly pertains to one's money, influence, and opportunities of a worldly kind. While this is a legitimate consideration and has far too little agitation, in this article we wish to put emphasis on our *within* possessions and possibilities. And here too, we must hold to the plan of God that possessions of powers mean possessions for *using* and not simply for the having. If knowledge were not susceptible of increase we might get along with much less responsibility, but all present knowledge is but a seed packet for sowing for a greater crop of knowledge. So we are responsible for a garden rather than a seedstore; all our faculties are possibilities given us for the blossoming and fruiting in the soul garden of life. God will ask us in "the day" not for the returning of the seed packages he furnished us, but what kind of gardens we raised. What did we do with that splendid will he gave us? What use made we with that splendid moral nature with which he endowed us? Have we built up the will Godward until it is set like a flint for him? Has the heart been enlarged according to opportunities given? Have influence and measure of life been sweetened and toned up to effective potency for God? Have we taken that rubbing up against the world's grindstones sufficient to put polish and edge to experience sufficient to sense the coming conflict as soon as the enemy is in sight and so be forearmed for the victory? We might mention also the meaning of our walking through vales of shadows and sorrows as needed also to teach us how to understand and fellowship the sympathy of God towards us, and our trials and tests as needed experiences to teach us how we can meet all the world and have the victory that overcomes it.

The fact is, that our natural equipment as human beings, the free grace offered to piece out our natural inability, and all our opportunities, and place in the world in which we live, move and have our being, and our places in the family, the church and the state all carry the "out at interest" with them. The having of these carries both accountability and responsibility. Our final account when passed in will not be for a "buried talent" untarnished, but for that same talent multiplied into other talents.

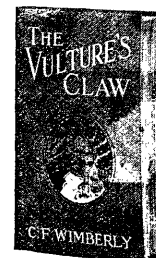
## CRITICISM OF THE HIGHER CRITICS.

Rev. J. M. Wilson.

No. III.

What is Science, O ye sages?  
Is it theories and guesses  
Scribbled on a thousand pages?  
Is it logical conclusions  
Drawn from premises of falsehood?  
Is it strange and strong delusions  
Of a mind engrossed in error  
Foisted on the worldly jugglers,  
Unto faith and truth a terror?  
Science, that is Science truly,  
Is not mental speculation  
Foisted on the world unduly  
To allure the vast unwary  
Multitudes who think that authors  
Who write books do never vary  
From the truth, and to beguile them  
Into errors that are harmful.  
Authors, as you please to style them,  
Contradict each other ever,  
And they supersede each other;  
"Ever learning, and yet never  
Able to come to the knowledge  
Of the truth," or real Science.  
For in halls of school and college,  
Young and old, along the ages,  
For the love of lore and learning,  
Have pored over written pages,  
And gone forth to meet the people  
With the confidence of *knowledge*.  
Some have mounted fame's high steeple  
And proclaimed with voice of thunder  
That the voice of Revelation  
And of Science are asunder;  
That they contradict each other,  
And that if one is accepted  
We must quite reject the other.  
Truth is Science. Fact, not fiction,  
Is the essence of true Science.  
Whether it be *true prediction*  
Of a prophet who has spoken

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Of events yet in the future,  
(For God's word cannot be broken),  
Or true knowledge formulated  
From the open book of Nature,  
Or from written pages stated—  
All is Science that proceedeth  
From true methods of instruction,  
Be it divine inspiration,  
Reason, or investigation.

If the Book, then, called the Bible,  
Be a true and faithful record,  
If it be not vulgar libel,  
It must harmonize with Science.  
And the theories of scholars  
That would merit true reliance,  
Must agree with Revelation,  
With the words of faithful Moses  
And men of his reputation.

For these records have been tested  
By the men of higher learning,  
Who have all their thought invested  
In the cause of "criticism,"  
Who would compass earth and ocean  
To conclude a syllogism.

And their research has resulted  
In a happy confirmation

Of the Bible, when consulted

On the history of nations.

All the cuniform inventions

Found by searching excavations

Have thus far corroborated

What is written in the Scriptures.

So, the world is obligated

More and more to men of letters,

Who have found the key of knowledge

And have broken the dark fetters

From the vaults of hidden treasure,

And deciphered and translated

Characters of every measure,

And brought forth from tombs and towers

And from stones and roasted mummies

Voices that will shake the powers

That have held for many ages

Knowledge of great men and nations

That would fill ten thousand pages.

Men of learning have discovered

The "Rozetta Stone" of Egypt,

And Champollion has deciphered

And interpreted its meaning.

In a century of progress,

In a century of gleanings

That one stone has been the center

And the shrine of earth's great scholars,

And the door which all must enter

To behold the ancient glory

Of earth's potentates and monarchs,

And trace out the mystic story

From the strange hieroglyphics,

Of earth's peoples, and their progress,

Their philosophy, their ethics,

Their unique civilization,

Their mythology, their music

And their methods of migration.

O, ye men of fame and knowledge!

Hailing from the seats of learning—

From the halls of school and college.

Whence have ye this inspiration?

Whence this burning zeal for knowledge?

Whence this longing inclination

To search out events long hidden

From the minds of generations?

Would you take the fruit forbidden

Unto man for all these ages

And bring forth God's hidden secrets

For the pleasure of the sages?  
It would seem that men of Science,  
Of all faiths and lands and nations  
Everywhere had formed alliance  
To corroborate the Bible  
And to verify its statements  
And proclaim it truth, not "fable."  
For it seems quite providential  
That men of such mental vigor,  
Men who are so influential,  
Whether Christian men or heathen,  
Have united their endeavors  
And their reputations, even,  
To sustain the reputation,  
Authenticity and value  
Of the Book of Revelation.  
Garrison, Neb.

## IN THE OFFICE

Mrs. Bettie Whitehead.

### HOW WE VALUE CHRIST.

We give the poem below which ought to stir us as Southern Methodists as it is estimated that we give only forty cents on an average to evangelize the world containing about 800,000,000 heathen souls. Can we reflect upon the pitiful sum of forty cents a year and not feel that we have been playing at missions? May our vision be enlarged and our appreciation of what the gospel has done for us arouse us to greater diligence in rescuing those who have never heard there is a Christ to save them as well as to save us of America.

#### FORTY CENTS A YEAR.

Instead of what the martyrs bore through many a conflict drear,  
Instead of bitter fightings, homeless wanderings,  
cruel fear,  
Ah, shame, we modern Christians give but forty cents a year.  
Forty cents a year to open all the eyes of all the blind,  
Forty cents a year to gather all the lost whom Christ would find,  
Forty cents a year to carry hope and joy to all mankind.  
Worthy followers of the prophets, we who hold our gold so dear,  
True descendants of the martyrs, Christ held far and coin held near,  
Bold co-workers with the Almighty with our forty cents a year.  
See amid the darkened nations, what the signs of promise are,  
Fires of love and truth enkindled, burning feebly, sundered far,  
Here a gleam, there a glimmer of that holy Christmas Star.  
See the few, our saints, our heroes, battling bravely hand to hand  
Where the myriad-headed horrors of the pit possess the land,  
Striving one against a million to obey the Lord's command.  
Mighty is the host infernal, richly stored its ranging tents,  
Strong its age-encrusted armor, and its fortresses immense,  
And to meet that regnant evil we are sending forty cents.

Christians, have you heard the story, how the basest man of men,  
Flung his foul, accursed silver, in abhorrence back again?

Thirty pieces was the purchase of the world's Redeemer then.

Now its forty cents in copper, for the Savior has grown cheap;

Now to sell our Lord and Master, we need only stay asleep;

Now, the accursed Judas money is the money that we keep.

### A GOOD MAN GONE.

On October 20, the spirit of one of the most hopeful, even-tempered and godly men we ever knew, went back to the God who gave it and the place filled by Andrew B. Coleman in this life was left vacant. Having been a sufferer for nine months, the end was expected at any time, but the dear, loyal soldier of the cross, who had known and loved his Lord so long, was ready when the summons came.

He was never entirely bedfast, so on the day he left to be with those of another world, he had sat up during the day, retiring at early bedtime. He did not seem to be suffering any more than usual, so was soon asleep. His wife laid down to rest also, but in a short time was awakened, as if by intuition, and went to her husband who was resting in apparent slumber. After waiting a while, she tried to arouse him, but the weary heart had ceased its beating, the eyes were closed to all things earthly, the tired hands were folded to rest and the noble, heroic soul of Andrew Coleman had gone to be with God.

Bro. Coleman was a member of the Methodist Church nearly all of his life and was superintendent of different Sunday schools for forty-five years. Being a lover of children, he was eminently fitted for this office and never did a child pass him that they did not get a loving smile, a kind word and a hearty handshake. He, like his Master, was the children's friend and all loved him with peculiar devotion. Bro. Coleman was also the preacher's friend, who ever found a welcome in his home. He always made you feel that he was glad to have you come and sorry to have you leave. His was a pure, unadulterated friendship, born of Christian love, which knew no deceit.

Personally, we had few friends whom we esteemed more highly, and loved with a deeper Christian love, than we did the subject of this sketch. He was so upright, honest and Christ-like, you had to love him if you loved the good and true. We feel that in his going away, we have lost a friend, the church a strong supporter, the poor and troubled a sympathizer, the children a noble father, the wife a true husband and the world one who made it brighter and better.

"Then let our sorrows cease to flow—

God has recalled his own;

And let our hearts, in every woe,

Still say, "Thy will be done."

MRS. BETTIE WHITEHEAD.

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THE HERALD one year to a friend. Would not that make a lasting Christmas present?



## Question Bureau

JOHN PAUL

1. *H. S. F., Mississippi.* The quest of new experiences with a definite theological setting is a common result of inward spiritual decline. If a man loses his sanctification out of his heart, or, as is more common, proves not to have experienced it, and yet persists in believing that he is sanctified, he must find another step of grace taught in the Scriptures to make good the longing of his heart, which is always more candid than his head. I would as soon believe that some man had witnessed a day which was not dependent upon the light of the sun as to believe that any man was sanctified who had not received the Holy Ghost (Mal. 4:2, Acts 15:8, 9, Rom. 14:16). No one can dispute the Scripturalness of the gift of tongues, however much he may honestly doubt the genuineness of any particular case. But we must not forget that there is not one single promise that we shall speak with tongues when we receive the Holy Ghost. We must remember further that Jesus Christ received the Holy Ghost, but spoke with no tongues excepting those which he learned in his boyhood; and we ought to be considerate enough to remember that thousands of the mightiest factors in the world's evangelism have claimed to be baptized with the Holy Ghost without any gift of tongues, and have borne fruits commensurate with their profession. It is further significant that hardly any one in modern times has believed himself possessed of the tongues with the gift of the Spirit excepting those who were expecting to speak with tongues; and if expecting, then, trying. "No, I was not trying," some may say; but when they say that, they mean they were not consciously trying.

2. *A. B., Pennsylvania.* We know of no grounds to believe other than that in Rom. 13:14 putting on Christ refers to that experience which takes place at conversion. See Galatians 3:27.

3. *Miss B., Texas.* We are informed that Jacob, the father of Joseph, Mary's husband, Matt. 1:16, was a different individual from any others mentioned by that name, there being nothing on record about him excepting his position in the line. He was doubtless a humble, plain citizen.

4. *G. E. W., West Virginia.* It is our personal opinion that Satan could not be better pleased than for those who profess sanctification to withdraw their support from the churches to which they belong, and yet remain on the list of membership. The next best thing to meet his approval would be to pay less to the institutions of your church after your sanctification than you did before, or be otherwise of less value as a church member. His majesty would then succeed in confirming the pastor and those assuming the burdens of perpetuating the work of the church that sanctification as you teach it is a positive hindrance to the church. Of course they would be wrong in that conclusion, but would they not be logical? If a church were wholly bad I should withdraw from it and join elsewhere. Of course a man has a right to withdraw for other reasons. But if it were not wholly bad and I aimed to remain a member, for the good I might get or give, I should treat its faults with charity, and support the pastors sent me because of their office, not for personal considerations. If we confuse the office of the pastorate with the individuality of pastors we will destroy the pastor-

ate; for people will then form the habit of supporting pastors according to the degree in which they are pleased with the pastors; many people do this, I grant, but the pillars of the church do not, and those who do are a very uncertain quantity.

### EVANGELISTIC AND PERSONAL.

Dr. T. R. Kendall, former pastor of Lander Memorial Church, this city has been stationed at St. James' Church, Augusta, Ga.

Bro. Bud Robinson will hold a meeting in the Free Baptist Church in Carterville, Ill., Dec. 10-22. The prayers of God's children are requested and their presence desired, if possible.

Rev. John Roberts: "Our meeting at Nashville, Michigan, closed with blessed results. We are now in the Nazarene Church at Grand Rapids, Michigan, where we expect to continue for two weeks."

Rev. J. W. Hughes, president of Kingswood College, called at THE HERALD office last week. His school is prospering and as usual, Bro. Hughes is full of hope, energy and faith. His visits do us good and we are always glad to have him call.

Rev. W. E. Charles is assisting Rev. R. H. Roe in a meeting at Shepherdsville, a few miles out from Louisville. Bro. Charles is most excellent in revival work and we predict for them a good meeting.

Rev. E. A. Fergerson: "We are in a fine meet-at Lynn, Mass., there being a goodly number of seekers at each service, and all of them praying through. We are with the Pentecostal Church of the Nazarene, Rev. John Gould pastor. Bro. Yates joins me here and we go to Ft. Fairfield, Maine for our next meeting."

"A great meeting for the saving of sinners and the sanctification of believers will be held in Newton, Kansas, January 10-20, led by Rev. E. A. Fergerson. It will be under the auspices of the Harvey County Holiness Association. Free entertainment will be provided for all if possible. Notify me at once. Jos. N. Speakes, President, Newton, Kan."

Rev. J. A. Chenault and Miss Minnie Agnes Upperman, of Tobasco, Ohio, will be united in marriage December 14. Bro. Chenault is engaged in missionary work in Kyoto, Japan, and the young lady to whom he is to be married has also spent several years in Japan as a missionary. We congratulate this godly young couple as they start upon the matrimonial sea in such a large field of usefulness for the Master.

Mrs. Mary Baker Eddy, founder and head of the Christian Science Church, died Saturday night, Dec. 3, at her home in Boston, Mass. It is supposed that her body will rest in the crypt under the altar of the first, or Mother Church in Boston. The funeral took place Thursday, Dec. 8, from her late home. The services were simple and only the immediate family permitted to be present, besides some of the leading officials of the Christian Science Church.

Rev. J. J. Smith: "We closed a nine days' meeting with Rev. W. L. King, on the Lowndes circuit at Liberty Church, November 30. We had a fine meeting there being about fourteen professions and thirty-six additions to the M. E. Church, South. We had good singing which was led by Bro. J. W. Fisher, of Clarkton, Mo. There are some fine people at Liberty. We staid at night with Bro. Joe Burk and visited among the people in the day. We are now at Newhouse Church where we will remain nine or ten days. There were

132 conversions on Lowndes circuit up to date and we would love to have many more. Address me at Lowndes, Mo., until Dec. 18."

Rev. H. C. Morrison, our Editor in Chief, who has been in the Battle Creek sanitarium for some weeks has returned home much improved. He was in THE HERALD office last week. On Sunday he preached for Dr. J. H. Young, pastor of Lander Memorial Church, this city. Dr. Morrison gave a survey of his trip abroad and the close attention with which the people listened indicated their interest in this vital topic of the day. The fields were never riper for the gospel, and the people were never more hungry and anxious for the bread of life, than they are today. It was quite a treat to hear this man of God, fresh from the field of conflict, give such thrilling news of the awakened nations of earth.

### IF I WANTED TO SEND A CHRISTMAS REMEMBRANCE.

If I wanted to send a Christmas remembrance, I would be glad to have honest help in selecting it. I will therefore offer to give what I would be glad to take—a few suggestions. For anybody, but for boys and girls especially, I should be glad to select *Prince of The House of David*, or *Stepping Heavenward*; or *Crucifixion of Philip Strong*, or *Daily Food For Christians*, or *Kept For The Master's Use*. These are all sublime books, with artistic designs and colors on cloth binding, with silk markers, wrapped in silk paper, and put up in board boxes for fifty cents, postpaid. I do not see how they can do it, but they do it.

Another book, same style and price, is *Talks To Children About Jesus*. A happier Christmas gift than this could hardly be thought of.

If I wanted to make a very elegant present, I would pay \$2 and get the following five classical books, bound in half leather binding, put up in a box together: *Imitation of Christ*, *In His Steps*, *Prince of The House of David*, *Simple Life*, and *Stepping Heavenward*.

THE PENTECOSTAL HERALD will promptly mail you any of these precious packages for Christmas if you will remit the price. If you want them sent elsewhere to a friend, the publishers will mail them on the day you direct, and enclose your card with the package. Elsewhere in this issue is a list of other valuable books, bound and boxed in this same beautiful Christmas style.

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## EVANGELISTIC

### BLACKSHEAR, GA.

We closed our meeting at Waycross, Ga., on November 13, after a battle of twenty-two days. It was a great meeting from start to finish, and that in the face of more bloodless, heartless opposition than I ever witnessed.

There are no better men living than Bro. Jenkins, the pastor. Bros. Snow, Thrasher, Lilley, Brown, Bennett and a goodly number of other preachers was with us more or less. Bro. Morvell led the music and with the assistance of Sister Johnson and Miss Brown at the piano and organ, also other instruments such as violin and cornet, we had the very best music.

We went from Waycross to Blackshear to hold a meeting for Bro. Lawhern. This meeting only ran ten days but it was a splendid meeting. Being unwell and worn we had to close sooner than we expected. Bro. Lawhern is an able preacher and a good man, who formerly lived in Kentucky. We wish we had more men like him, for there is great need for such preachers and pastors. My permanent address is Newnan, Ga. In his name,

WILL HILL.

### SALVISA, KY.

The people of this charge have expressed themselves as being glad that we were returned. It was my wish since I felt that it was God's will, and that my work here had not been completed. Last year much of my time was spent in securing a parsonage, which is one of the nicest little homes in Salvisa. We moved into it just after conference and feel much more at home than we did last year in a rented house.

It is my purpose this year, by the blessing of God and the help of my people, to have a "circuit-wide" revival. Have already made a good start having just closed a splendid meeting at Duganville, in the Hebron Church. Rev. T. P. Roberts, Gravel Switch, Ky., did the preaching. I have never had better help in revival work. He is a man of prayer, has faith for results, and preaches the uncompromising gospel. The Holy Ghost was manifestly present in "convincing the world of sin, and of righteousness, and of judgment." We did not keep count but there must have been as many as twenty reclaimed or converted. Thirteen united with the church, some of the most substantial of the community. Among the number saved were two teachers of public schools in the community. Family altars were erected, old grudges settled, and a weekly prayer meeting organized. Many homes were visited, as well as the public schools, and prayed in. Such work is always conducive to revivals.

J. M. MATHEWS.

### SHEPHERDSVILLE, KY.

I am well mind, soul, body and spirit and have been exceedingly busy all fall and thus far in the winter. For four weeks I helped Bro. E. K. Pike in meetings at Taylorsville and Olive Branch. The last place was a country church on the pike six miles out from Shelbyville. The Lord gave us good meetings at both places, but the one at Taylorsville resulted in more conversions.

Bro. Pike did the preaching and he is a fine man

and a good preacher. His people like him and we pray that he may have one of the best years of his ministry. We used *Revival Praises* and the people sang well. The Sunday school at Taylorsville has increased its attendance to twice its usual size. They also organized two new classes for young men and women, and a convert's prayer meeting to meet every Tuesday night, as a result of the revival. We give God all the glory.

Olive Branch meeting was good, but not so many conversions; eight or ten united with the church. We had four weeks of good, earnest work which I do not think we shall be afraid to meet in the judgment.

On Monday morning, November 28, I ran up to Louisville and attended the Preachers' Meeting and met several of my preacher friends. I am at the above place with Bro. Roe and am hopeful for a good meeting. I expect to spend Christmas at home, Fredonia, Ky.

W. E. CHARLES.

### CLAY CENTER, KANSAS.

We have just closed a five weeks' meeting at Green, Kansas. We began in the Methodist Church but the interest and the crowds increased until we had to remove to the Opera House in order for the crowds to be accommodated. We did not keep any account of how many were blessed, but there were seekers at almost every service during the entire meeting. A number united with the various churches as all the Protestant churches in the town united in the revival and their pastors stood nobly by us in every respect. The meeting for "men only" was a great success, the main auditorium of the Opera House being well filled with men and the enthusiasm and interest ran high.

The music for the campaign was conducted by W. W. Owen assisted by a large choir. Bro. Owen has been with us this fall and winter thus far and has proven himself to be a first-class Christian gentleman and a splendid song leader. He is discreet and wise and always ready to assist in any way he can. I predict for him a great future if he studies and stays low at the feet of Jesus. He has a few open dates that he can give to camp meetings next summer and any one will do well to employ him. My experience in camp meeting work for several years enables me to know what it takes to make one go, so if you need a leader for your music, write him at once at Boaz, Ala., as he will be there until December 20, after which he will be in Covert, Kan. We have an open date in February; write us if you wish it.

Yours in Him,

J. B. KENDALL.

### BERKLEY, CALI.

I've just returned from Berkley, Cali., where I have had the privilege of holding special meetings for my son, Guy L. Wilson, who is pastor of the Nazarene Church at that place. The meeting had the blessing of the Lord upon it. Quite a number either converted or sanctified. They have a nice modern church building, well located, and a fine class of people make up the membership.

Our all-day meeting was a day of special blessing; a good attendance from around the bay was present. Oakland, Alameda, and San Francisco were all represented. The preaching was unctious, and instructive. Evangelist Tom Rogers preached in the morning, and Bro. Isaac, who recently came from Dakota to Oakland, accepting the pastorate of the Nazarene Church, preached in the afternoon. This was my first time to have the privilege of

hearing Bro. Isaac. He is a gifted speaker as also a writer.

We enjoyed the fellowship of many of the saints whom we had met in other days at the camp in East Oakland at Beulah Park.

Rev. George Newton, who in the years gone by did much to plant holiness on this coast, as well as in other states, was present at different times. Also Bros. Rhodes, Girvin and son, with many others who love our Lord in sincerity.

Our son is doing well. Somehow, the boys who go through such schools as Asbury seem to get settled as a rule, until they can be depended on for God and holiness.

I stopped off at Sacramento, Cali., and preached for Rev. Haldor Lillenas, my son-in-law. He and daughter have charge of the Peniel Mission at that place. They are doing a good work. We had seven at the altar on the evening I was with them.

Well, praise God, the battle goes well here. With love to all I am yours and His,

W. C. WILSON.

384 Cypress Ave., Pasadena, Cali.

### A GREAT MEETING.

Bud Robinson's great revival campaign in the First Pentecostal Church of the Nazarene at Chicago has come to an end so far as the immediate effort is concerned, but who shall say this side the great white throne of judgment when it shall end as to results! In one of his sermons Bro. Robinson told us that the good and the evil that we do will follow us on and on in ever widening circles, and that we should have to meet the consequences of our deeds at the judgment throne. On his way home the writer heard a dear woman talking to her husband who had called at the church for her after the close of the service, and she was telling him with all the fervor of her woman's soul what she had heard in the sermon. She was a Scotch woman, and she was saying, "Aye mon, its true, ye're either working with Jesus to save the souls of men, or ye be working with the devil that men's souls may be damned through your influence."

The last week of the campaign had many wonderful features in it, perhaps the greatest from a spiritual standpoint being the Thursday all-day prayer and fasting service. More than 100 were present and the Holy Spirit was truly there in mighty power. It is seldom the privilege of mortals to attend a more blessed service than that one. The effects of it were easily to be seen in all the subsequent services.

The sermons grew in vigor and intensity as the week wore on until on Sunday it seemed as if the very heavens must split and the angels burst forth in glad hosannas in the very midst of the congregation. On Sunday morning there was a fine Sunday school, and Bro. Robinson reviewed the Temperance lesson at length. Then came that masterful sermon on the second coming of our Lord, taking fully and clearly the scriptural grounds that the second coming was to be literal, and that when he came it would be "this same Jesus."

In the afternoon the doors of the church were thrown open and there were some twenty-five accessions. There was a regular rousing hallelujah time attending the impressive service of admission. The day was closed with a sermon which set forth the certainties of heaven, and what it would be to gain it and what it would mean to those who should miss it by persistent rejection of Christ.



It was a sermon which pierced mens' hearts like a two-edged sword.

The closing service on Monday evening was given over to Prohibition and Bro. Robinson proceeded in a masterful and logical way to put us all where we will have to vote the prohibition ticket hereafter or quit pretending to be children of God.

Taken altogether it was a most successful campaign. The external results are often greater, but there was a deep undercurrent of spiritual uplift that is seldom witnessed in a church during a revival, and at the closing service a number bore earnest testimony as to what a great blessing the meetings had been to them personally.

The weather conditions were ideal almost throughout, and the attendance correspondingly good. During the meetings a number of singers and evangelists drifted in for from one to three days. In addition to those already mentioned there were Bro. Hodge, Bro. and Sister John Roberts, and Bro. and Sister Harris. The latter sang several selections most acceptably. Bro. Roberts preached a couple of times and set the audience on fire with the fervor of his own soul. The singing of Bro. Yates was especially good all the way through. He also proved himself a very efficient altar worker. He goes to Ft. Fairfield, Me., the last of this month for another siege.

Too much praise cannot be given the pastor, Bro. Cornell, the deaconesses and other workers during the revival. All were untiring and there was unbroken harmony and union of effort from first to last.

LYMAN L. PALMER.

#### THINGS THAT MADE ME THINK.

Rev. James M. Taylor.

Among others kneeling in an Indian village on the dirt floor at the altar service was a beautiful little Hindu girl, about sixteen years old. She wept and prayed; and we saw the light break into her face. Returning to the village in a few weeks we found she had been walking with Jesus; she had taken the ring out of her nose, and lived for him before her heathen family. On this occasion her mother kneeled and sought God. As I told the family good bye the old heathen father and husband said, "Bro. Taylor, I see the Christian religion is the best, and you may expect me to accept it in three months."

I sat with my interpreter on the steps of a little concrete Hindu temple and talked to the kind old deluded priest.

"What is that in the center?" I asked.

"Oh, it's only a big stone, but we consecrated it with a feast that cost \$125.00 and now we put oil, butter and milk in those vessels around and pray to it."

"But it cannot hear and answer your prayers," we replied.

"Well, we satisfy ourselves in that way, and we think it does."

"Roll it out here where I can have a look, if I am not to go in."

I wouldn't have it moved for a thousand dollars" was his reply.

#### THEY NEED JESUS.

We were passing a large plantation where a few thousand Hindus and Mohammedans worked. It was pay day; my interpreter stopped and introduced me to a young Indian and said, "He is studying Mohammedanism and Christianity." As I took him by the hand I said, "Brother, the main difference between the two is that Mohammed never answered a prayer and made a soul happy; Je-

sus Christ has always done it and always will. He makes me happy, and can do it for you. Seek him and he will satisfy you." We passed on. This was Saturday. It was my privilege to preach to the Indians on Sunday night, and the first man at the altar was my friend. He found Jesus.

#### DOES IT PAY?

I had just reached the end of the government road on the west bank of the Demerara river, on my bike, and was ready to turn back when a rain came up and I ran into a little shop 10x12 feet, owned by a Mohammedan. He could speak a few words of English, and since I had to spend two hours with him and a few other men who gathered in, we got acquainted. He asked my business, and then told the others, "He is a parson man."

"You believe in Jesus Christ, don't you?" he soon said. My only reply was "Yes."

"I don't," he answered, "I believe in Mohammed."

Well, that is one difference between us, but there is another. Mohammed was a great leader, and led many, but he can't make you hate bad and love good, he cannot change your spirit on the inside of you and make you hate evil, but that is what Jesus does, and then he makes us happy without evil. You have to drink rum, use tobacco, curse, gamble, and live in impurity to be happy; I am in your little shop, way out here in the "bush," and my loved ones in America, but I am happy in here, (laid hand on my heart).

He insisted on treating me, but I won't say how, and then said he wished God would save him. I asked for the privilege of praying; he was anxious, and called his woman in who was sitting on the floor of the next room smoking opium. He then made all the men and children kneel while I prayed. When we arose his eyes were filled, and he said, "I want to go to heaven."

#### HELP ME, AND LET'S TAKE HIM ALONG.

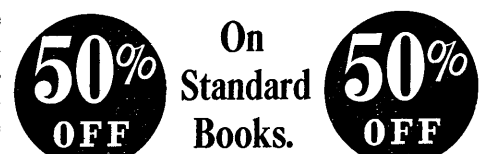
An old man who lived with the "Buck" or Aborigines for twenty-five years, met me while I was up the Barima river and after showing himself kind, said "Parson man, I would love to go and travel with you, and let you make me a Christian." I can't do it, father, but the one I travel with can. He then took me through the bush, in the mud and wet for a long journey to visit the tribe he lives with. When we arrived he called them all in one place and told them the "Parson man" would say prayers for them, and we worshipped God together.

I wish that old man, and the tribe he loves could be saved. Don't you?

Since left alone down here I have traveled one hundred and fifty miles on my bike; one thousand miles in steamers or steam-launch; nine days in row boats, or canoes; walked twenty-five miles, driven over one hundred miles. This has taken me to one hundred and sixty-six towns or villages and "camps," in forty-six of which I have held services and seen over one thousand one hundred seek the Lord. Many thousand papers and Bibles have been put out to do good. This is up to August 20th, and I am ready for another trip.

I rode twenty miles on Monday, held two services, got back at 2:30 the next morning and was compelled to take my bed sick. The missionary I visited sent word that he did not get a bite to eat on Tuesday until 2 p. m.—people there to be prayed with all day. Well, Amen!

Your old papers are good; they help us. Your money is better; it helps more. Your prayers are best; they help most. Please pray for us.



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## EDITORIAL

REV. H. C. MORRISON

### OUR CAMP MEETING CAMPAIGN.

(CONTINUED FROM PAGE ONE.)

the curve, speeds across the country and has a wreck in the cut. There is a crash, silence, then a great cry and moaning, dead men, sobbing wives, wailing children and the big sooty fellows in overalls standing about, heads uncovered and tears washing streaks down their begrimed faces. Oh, yes, he can preach until you listen, laugh and cry and wonder what will come next. Old sinners crowd about the edges of the congregation, press in closer and hundreds of them seek the Lord. Sometimes at Wichita, we had fifty people at the altar at once and scores of salvations during the meetings.

Time would fail me to tell of Cain, the evangelist, and Cox, the layman, and a host of soldiers tried and true who stood by in faith and love and held up our hands. Of course I was preaching on missions, and money was given and checks sent out here and there over the sea.

Dr. Summerville, of St. Paul's Church, one of the biggest, sunniest men in Methodism, had me preach in his church and came out and stood by us and took up our collection, one of the largest and quickest I ever saw raised at a camp meeting. At the close the brethren gave me most liberal remuneration and then quietly handed me a handsome check and said, "You go to Battle Creek and rest and build up your health." God bless them. I

have been and returned home much improved and hopeful. This letter would have been written long ago but for the fact that I have scarcely been able to write, but praise the Lord, I am better and my heart is happy, the school at dear old Asbury is prospering and I love everybody. Amen.

(CONTINUED.)



REV. E. A. FERGUSON.

## A MISSIONARY ENTERPRISE

By REV. H. C. MORRISON,

Evangelist, Editor and President of Asbury College.

### CHAPTER IV.

#### THINK OF THIS.

The King's business requireth haste. Is it not possible to train missionaries while in our home colleges in the language of the people among whom they are to labor? For instance, in a certain college there are ten students preparing to preach the gospel in India. Why can we not have in that college, a Hindu teaching these pupils Hindustani, so that when they graduate from the literary and scientific departments of this college, they also graduate with a working knowledge of the language of the people among whom they are to labor?

I have no doubt that there are those who will object to this sort of a proposition, but after much thought on the subject this is exactly what I propose to undertake, God helping me. The great mission fields, especially on my heart at this time, are India, China, Korea and Japan. At present, I see no opening to undertake to teach Japanese in Asbury College, but we have in this institution a very bright young Korean and a very intelligent young Indian, and we will soon have, D. V., two fine young Chinamen. These young men can all speak English and they are seeking an education in this country which will especially fit them for service in their own country. Why can they not render a great service to college students who propose to labor in their various countries?

YOU GET MY THOUGHT.

What I propose, is to get together a body of students say, for India, and instead of their devoting years of time to the study of Hebrew and Latin,

they devote their time to the study of Hindustani or some one of the languages of India that will open the door to millions of people who have never heard the gospel. I understand that there will be objections, but we will meet the objections; I understand that there will be obstacles, but God helping, we will overcome the obstacles.

(CONTINUED.)

### A NOTE OF THANKS.

Many times, in the past twenty years of strenuous life, friends have advised, suggested, and even ordered me, to quit work for a few weeks or months for very necessary rest. They seem to forget the family must live and that expenses go on.

The friends at the Wichita camp meeting ordered me to take a rest accompanied with a check, but even then duties were pressing upon me so that it seemed difficult to avail myself of their kindness. School must be opened and a hundred duties connected with it, attended to.

My dear friend, Rev. F. S. Pollitt, slipped his shoulder under my burden and stepped into the breach at Asbury while I spent almost five weeks at the Sanitarium at Battle Creek, Michigan.

For five years Brother Pollitt was engaged with Chaplain Nave in his famous annotated Bible. Having completed that work, it was my good fortune to secure him to hear my classes during my five weeks' rest at Battle Creek. He is a man of fine scholarship, excellent spirit, and gifted as a teacher. While here he won the hearts of teachers and students. There has never been a teacher in Asbury College who made a more favorable impression in so short a time.

His chapel talks were of a high order and will bear good fruit. He preached in the Methodist Church at Wilmore, to the edification of all who heard. We loathed to give him up from our midst. May the blessing of the Lord follow and abide with him and his, is the prayer of a very large company of new-made friends.

I also wish to bear witness to the excellent treatment I received while at Battle Creek. When I got there my entire system was quite run down, but directly I was conscious of improvement and as the weeks went by I recuperated very rapidly. I cannot speak too highly of that great health institution. Dr. Kellogg is a true philanthropist. Associated with him are many excellent physicians, nurses, and attendants. I shall write more extensively of this institution at some future time.

I know that many of the readers of THE HERALD will be glad to hear that I am feeling quite like a new man, for which I am very grateful to God.

H. C. MORRISON.

### A REQUEST.

Will THE HERALD family help us a little? Please send us the names of any young people in your community or among your acquaintances who contemplate attending school somewhere, or who ought to be in school. If you will take the trouble to do this, we will greatly appreciate it and thank you sincerely. Address, Wilmore, Ky.

MRS. H. C. MORRISON.

Bibles and Testaments from 10c each postpaid to \$10.00 each. Write what you want and let us send you full description and quote you prices.

If you want to buy something to keep your boys and girls at home; something interesting and helpful, write us today.



## ONE IMPERFECTION OF HOLINESS CAMPS.

Rev. T. Howard Jones.

In one issue of a holiness paper fifty-eight holiness camp meetings received honorable and meritorious mention. These camps were located in twenty-five different states; from New York to Texas, from Virginia to California. The local camp committees, many of them at great personal sacrifice made the necessary preparations that the way of the Lord might be prepared. The holiness evangelists traveled thousands of miles in order to reach the pulpits; and when there, they literally touched God and men, preaching with the fervor, logic and power of the early apostles. Before the face of many a Spirit-filled evangelist devils shook, sinners trembled, hypocrites withered, believers came out of the wilderness, and saints washed their robes again in the blood of the Lamb. The people came from everywhere, at least three hundred thousand souls heard holiness preaching in God's out-of-doors. Christian people were convicted of depravity and thousands sought and found cleansing in the blood of the Savior. Sinners, down-and-outs, wrecked bodies, blackened souls, hopeless lives, bound with the chains of hell; these came to holiness camps, heard the gospel, felt the presence of God, fell on the earth and cried, "We want to be born again." Prayer brought power, the chains gave way, the light of hope flashed through the darkened rooms of life, the blood washed all their sins away, and thousands leaped for joy because Christ saves sinners from their sins. There is no place on earth more inspiring to the writer's heart than a holiness camp where Christ is all and in all.

Having said this much for holiness camps, and every word comes out of my heart which I trust is cleansed and filled, the writer hopes no one will be tempted to question his personal love for holiness camps in general. Amid the many perfections there is an imperfection in many of our holiness camps. This imperfection I bring humbly and yet boldly before the holiness evangelists, camp committees, and all holiness people who love our Lord in sincerity and desire to know the truth, the whole truth, and nothing but the truth. The imperfection stated—a preacher not professing nor preaching holiness goes to a holiness camp. The inquiry is on every lip, "Does he preach holiness?" Answer, "No." Then he must be set down as a spy, a holiness fighter, he must pay for every mouthful, sleep where he can, be left to sit in the congregation, or if upon the edge of the platform receive the suspicious looks at closer range, hear all preachers which do not preach holiness definitely as the second blessing, denounced as "blind leaders of the blind." This preacher of course is not asked to sing, exhort, preach or pray. He is lonely, feels he is not welcome, leaves that camp with more darkness upon the subject of holiness than ever, and less respect for holiness people.

This is not a hypothetical charge; the writer has witnessed the above on several holiness camp grounds during the past ten years. My heart pains me to-night as I recall the treatment a humble preacher received at a holiness camp from the unholy hands of so-called holiness people. By this time some excitable brother is saying, "this writer does not belong to us and his charge is not so." Nevertheless I press my charge against the guilty—not the guiltless—and men, wounded in their hearts all over these United States know my charge is true. Why should my client go to a holiness camp? To criticise? to get free entertainment? to preach? to spy out the camp? Grant these dark

motives for the moment, and these would not justify holiness people in meeting the man with horns and hoofs. But my client came because his hungry soul thirsted for a deeper work of grace; because the inward conflict was tearing his heart out, and he hoped that he might find balm in Gilead; because the soul heard the people shouting victory over all sin; because he hoped holiness people were always holy people. These be the reasons why he came, saw, and was shamefully disappointed. He asked for bread but a stone was given him. This imperfection exists in some holiness camps, and is seeking lodging and pay to exist in some more. This is not the right spirit and ought not to be allowed either to preach, exhort, testify or tattle on any holiness camp ground. Brethren in Christ, watchmen on Zion's walls, Apostles of Jesus slay the serpent of unbrotherliness wherever you find it. Keep your Eden's holy ground and the God of Israel will be your God forever.

Tivoli, New York.

The above article is not without some ground of justification, nevertheless it is a fact, that hundreds of preachers throughout the land who have attended the holiness camp meetings with hungry hearts have been received with every courtesy, treated with brotherly love and many of them entertained free and others at reduced prices; they have been labored with at the altar and have been wholly sanctified. There is an army of preachers in these United States who can bear witness to the loving courtesy and kindness of the holiness evangelists in the camp meetings which has lead them into the Canaan experience. One of the greatest camp meetings in these United States has taken up thousands of dollars in thank-offerings which have been used to pay the traveling expenses and entertainment of ministers who were not in the experience of perfect love that they might attend these great gatherings and be wholly sanctified. In other camp meetings smaller amounts have been collected for the same purpose and I know personally, as an old camp meeting campaigner, that much has been done to induce unsanctified preachers to attend the holiness camp meetings, to show them courtesy and kindness when there and to use every possible means to bring them into the fullness of the blessing.

At the same time, I regret to admit that there are just grounds in some instances for the statements in the article above and it ought not so to be. Committees of camp meetings and evangelists in charge ought to be careful, even if a minister should come on the grounds in the spirit of the fault-finder and the spy, to treat him with such brotherly love that he will be disarmed and his prejudices destroyed. It is well to have our attention called to this matter.—Ed.

## REMINISCENCES OF 1910.

Rev. H. L. Powers.

This lovely morning I will write you a few lines. I am out on the hilltops of soul rest with God and "All is well." The land occupied by the saints of all ages, nations, peoples, tongues and language, looks better to me these days than ever before. The sun shines brighter and the heavenly breezes are sweeter than in all the past. The last year has been one of untold possibilities of preaching to me, also teaching the word of God to poor hungry souls. It has been a year of soul watchfulness and prayer. I have, like David, had to fight my foes, the world, the flesh and the devil, but

after the battle was over the blood-stained banner of the King eternal was left floating upon the battlefield of victory, and I shouting happy, still with sword in hand, ready for another conflict.

It has been a year of soul testing. I have never been so tested in all my sanctified life. It seems to me now, that the experience of the past year has engraved my feet in the solid rock of holiness as nothing else could have done. Hallelujah to the Lamb, for his abiding presence.

It has also been a year of real hard work. I do not mean by that of preaching often and altar service, no, no, for that is a pleasure, but to know how to reach the masses in this pleasure-seeking age. This is an age when the pulpit must pray down a revival and faith must have the right of way. Faith without sight, feeling or emotion; faith without a friend or brother to cheer or sympathize with us; faith for nothing but victory in his name.

It has been a year of great sacrifice on the line of separation from my family. If there will be an extra star in the crown of any one in the city of God, it will be for the evangelist, who, in the name of Jesus and for the salvation of souls, has given up home ties, and for the dear wife and children who have given up their husband and father to be left alone in the home where footstep and voice are not heard for days, weeks and months at a time.

"How sweet it will be in that beautiful land,

So free from all sorrow and pain;

With songs on our lips and with harps in our hand  
To meet one another again."

This has also been a year of great victory on the line of soul-saving. I have seen hundreds of souls saved from sin and sanctified wholly, and the church of God lifted up into a higher plane of Christian living. I send Christian greeting to all the saints of God. Your brother in Christ, saved to the uttermost.

The Vulture's Claw is the title of that great, new book by Rev. C. F. Wimberly. Price \$1.18 postage 12c extra. It is now ready.

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## The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR DECEMBER 25, 1910.

Christmas Lesson. Luke 2:6-20.

Golden Text.—"For unto you is born this day in the city of David a Savior, which is Christ, the Lord." Luke 2:11.

### The Statement.

As a plan of review may be designed by all who prefer it instead of the Christmas lesson which is optional for this Sabbath, we have thought best to deal with the Christmas lesson. There should be ever recurring studies of the topics associated with the birth of Jesus Christ, and the Christmas season lends a charming inspiration to the theme.

The simple story of this lesson has a Judean setting. The persons involved are: Joseph and Mary, and the Babe of Bethlehem; some pious shepherds, some angels, and some unnamed persons, probably in the home community of the shepherds, to whom they made known what the angel said. Late in the evening, tired from the journey, Joseph and Mary arrive in Bethlehem, to be enrolled on the morrow for taxation, at the order of Augustus Caesar. With no acquaintances to entertain them and no room in the inn or hotel, they secure permission to turn the animals out in the weather and rig themselves a camp in the stable. Doubtless unexpectedly and contrary to calculation, the infant Jesus came that night, and, all made comfortable after the turmoil, the morning sun found Joseph resting with the mother and child in the modest little camp. It was thus that the shepherds found them (verse 16); for in the night while the shepherds were grazing their flocks, or else keeping watch over a temporary fold to graze them on the morrow, an angel had come and told them where to find the Babe who was to be their Savior and to bring peace on earth.

### The Evidence Fulfilled.

Christ the Lord, a Savior for all people, bringing peace on earth. Thus the angel characterized the Babe that was born that night. Were the shepherds superstitious, did they imagine all this? Such a suggestion is less reasonable now than it was then; for the Prince of Peace has fulfilled his ministry, established his institutions, and gone forth conquering the nations. He lives, and his name is praised on every side of us today.

### The People's Savior.

The good tidings of great joy were said by the angel to be for all people. Jesus Christ was born among the lowly, and his life and ministry represented God in touch with the poor, the obscure, the oppressed, and the suffering. He was decidedly the Christ of the common people, the blessing which was to come through Abraham to all nations.

### Understood By Faith.

The immaculate conception and birth of Christ is no more (and no less) understood than the resurrec-

tion, or than the standing still of the sun in Joshua's day, or than the maintenance of the sun's heat through the thousands of years, or the creation and maintenance of a hundred million suns which astronomy has found to exist. We simply accept it by faith as an established truth, representing a departure from those laws of nature which we can partly explain, and let infidels do the quibbling. Jesus Christ was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, being crucified, and rose again the third day.

Program of the Midwinter Bible and Missionary Conference at Nashville, Tenn., Dec. 28, 1910 to January 5, 1911.

Wednesday, December 28, 1910.

7:30 P.M.—The Aim and Spirit of the Institute. Dr. W. W. Pinson.

8:15 P.M.—A Survey of Our Missionary Fields and Resources. Bishop W. R. Lambuth.

Thursday, December 29th.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—The Missionary Education of the Children. Dr. E. B. Chappell.

11:00 A.M.—The Missionary Education of the Young People. Dr. F. S. Parker.

5:00 P.M.—Vesper Service. Dr. J. S. French.

7:30 P.M.—The Leadership of the Pastor in Missionary Education. Dr. E. H. Rawlings.

8:30 P.M.—What is Religious Education? Dr. H. F. Cope, of Chicago.

Friday, December 30.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—The American Missions of the M. E. Church, South. Dr. J. M. Moore.

11:00 A.M.—Organizing a City for Character Purposes. Dr. H. F. Cope.

5:00 P.M.—Vesper Service. Dr. Jas. I. Vance.

7:30 P.M.—An Illustrated Address on the Conservation of American Childhood. Dr. A. J. McKelway, Washington, D. C.

8:30 P.M.—Address. Dr. Walter Rauschenbusch, Rochester, N. Y.

Saturday, December 31.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—The Laymen's Movement in Southern Methodism. Dr. C. F. Reid.

11:00 A.M.—The Efficient Layman. Dr. H. F. Cope.

5:00 P.M.—Vesper Service. Dr. Stonewall Anderson.

7:30 P.M.—The Significance of the Edinburgh Conference. Dr. W. W. Pinson.

8:30 P.M.—Address. Dr. Walter Rauschenbusch.

11 to 12 P.M.—Watchnight Prayer Service. Rev. C. A. Waterfield.

Sunday, January 1, 1911.

11:00 A.M.—Address. Dr. Walter Rauschenbusch.

3:00 P.M.—Church Federation as an Aid to the Evangelization

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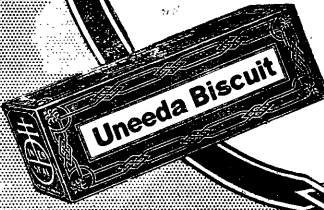
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of the World. Dr. Ira Landrith.

7:30 P.M.—Address. Dr. Walter Rauschenbusch.

Monday, January 2.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—Our Share of the World Field—What we are Doing and What We Should Do. Dr. Ed. F. Cook.

11:00 A.M.—The Missionary Work of Southern Methodist Women. Miss Belle H. Bennett.

5:00 P.M.—Vesper Service. Dr. W. F. Tillett.

7:30 P.M.—An Illustrated Address on City Missions. Prof. A. M. Trawick.

8:30 P.M.—The Ministerial Leadership Demanded for Our Times. Dr. Gross Alexander.

Tuesday, January 3.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—Conditions as I Saw Them in Africa. Dr. J. O. Reavis.

11:00 A.M.—The Mission of the M. E. Church, South, to the Negro. Dr. J. D. Hammond.

5:00 P.M.—Vesper Service. Dr. G. H. Detwiler.

7:30 P.M.—Evangelism. Rev. Geo. R. Stuart.

Wednesday, January 4.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—Our Brazil Mission. Bishop W. R. Lambuth.

11:00 A.M.—Address. Bishop W. A. Quayle.

5:00 P.M.—Vesper Service. Bishop Collins Denney.

7:30 P.M.—Address. Bishop W. A. Quayle.

Thursday, January 5.

9:00 A.M.—Bible Study. Dr. O. E. Brown.

10:00 A.M.—The Growth and Outlook of Christianity in the Orient. Bishop E. E. Hoss.

11:00 A.M.—Address. Bishop W. A. Quayle.

The delegates to the Conference will be provided room and board in the school at one dollar per day.

A matriculation fee of \$5.00 will be charged each delegate regardless of the number of days he may attend. The program this year surpasses that of any former Conference both in the variety of subjects treated and in the total ability of the staff of speakers and leaders.

Consequently, a much larger attendance is expected. Each Presiding Elder is being asked either to attend himself or appoint at least one representative from his District. We desire that every District in the entire connection may be represented. The



Missionary Secretaries are also asking that the following Conference Missionary officers attend; the Missionary Secretaries, the Presidents and Secretaries of Conference Boards and the Conference and District Lay Leaders. In other words, this Conference is to be a Council of war and all Missionary Leaders and workers throughout the Church are eligible for membership and are urged to be present.

Persons desiring to engage rooms and board in the Training School where all meetings are to be held should have their application in before December 20th. Address the President, J. E. McCulloch 422 Park Place, Nashville, Tenn.

## OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

### Review.

In order to get the full benefit of the review, it will be necessary to read the Scripture of each lesson. I commend the class to him who wore a crown of thorns that in him we might walk, the narrow way which leads to the gates of that beautiful city "whose builder and maker is God." Your Sister in Christ,

Mrs. J. A. Pritchard.

### LESSON 16.

The Temptation. Matt. 4:11.

A faithful, ready servant of God will be drawn by the least intimation of the divine will to his duty, for he has that within him which inclines him to a compliance with it. Psal. 27:8. Those are best prepared for communion with God and the communication of divine light who are raised up above the earth and the things of it, to be out of their attractive force. After a fast of forty days, Jesus is tempted to change stones into bread, to cast himself down from the temple and to worship Satan. He refutes the temptation by the word of God. Satan still retains the place among the servants of God which was assigned to him in the latter times of the Old Testament. Job. 1:6. The sonship which had been so emphatically declared, is called in question by the tempter. "If thou art the Son of God." Jesus was not to be overthrown by the stress of bodily appetite. Adam in abundance was weak before a new attraction; Israel murmured when hungry, but Jesus tormented and tempted, refused to obey the selfish desire. "Every word." Jesus in sympathy adapts himself to each, as if he had not merely taken on him man's nature in general, but also the peculiar nature of that single individual. "Like as we are," according to our similitude.

### LESSON 17.

Testimony of John the Baptist. John 1:15-31.

The beginning of the gospel of Christ is expressly said to be the accomplishment of the promise with which the Old Testament concludes. Mark 1:1, 2, so that by this the two testaments are as it were tacked together and made to answer one another. The Old Testament prophets cried aloud to show people their sins;

the New Testament prophets cried aloud to show people their Savior. John renounces himself that Jesus may be all in all. Though John had never seen Christ, he believed he would come. They, who, upon God's word believe what they do not see, shall shortly see what they now believe.

### LESSON 18.

Testimony of John the Baptist. Concluded.

John 1:35-42.

John gathered disciples for Christ and not for himself. Let us always follow "the Lamb of God that taketh away the sin of the world." What seek ye," was the Redeemer's first gentle question. Andrew finding his own brother, implies that he was seeking him. The love of the truth prepares for the light of it. Those who were seeking light, found in Jesus the light of the world. Andrew persuades Peter to come to Christ. Those who come to Christ, must do so with a fixed purpose to be firm and constant to him, like a stone, solid and steadfast.

### LESSON 19.

Jesus Finds Philip. John 1:43-51.

Christ sought us and found us before we made any inquiries after him. The nature of true Christianity is following Christ. Bethsaida, means fisher's home. "Come and see." He who candidly examines the evidences of the religion of Christ will infallibly become a believer. "No guile"—Christ knows us better than we know ourselves. "Before Philip called thee" showing he knew all that had passed between Philip and Nathanael at a distance. "Under the fig tree," where retirement for meditation and prayer was not uncommon. Nathanael hereby obtained a full assurance of faith in Jesus Christ. "Rabbi, thou art the Son of God, the King of Israel." The one denoting his person, the other his office. Whenever we are praying, studying, meditating, his gracious eye is upon us. He notes our wants, our weakness and our petitions and happy is the man whose heart can rejoice in the reflection, "Thou God seest me."

### Information Wanted.

I want to know if any one can give me information concerning my uncle who left here about six months ago and was last seen in Bently, Kansas. He had light complexion, dark hair slightly turning grey, with a scar across the crown of his head; has blue eyes, is about five feet six inches tall, clean shaven. He was on his way to Montana. We would highly appreciate anything concerning his whereabouts. His name is W. H. Keith.

Mrs. N. D. Hughes.

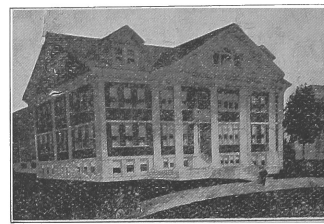
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### Notice.

I am expecting to be at home in Kansas City, Mo., during the months of December and January, and would like to meet and become acquainted with all persons who are members, or friends of the Nazarene Church. Please call, or drop me a card at 3446 Wayne Ave., Kansas City, Mo.

Your brother in Christ,  
A. S. Cochran.

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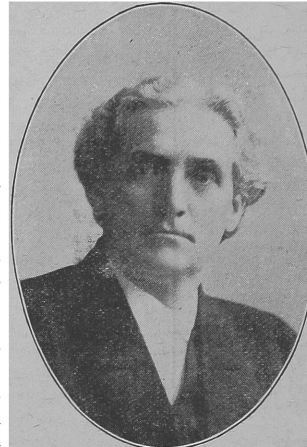
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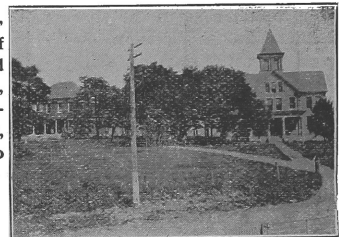
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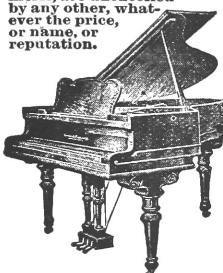


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Always mention The Pentecostal Herald when writing to advertisers.

## The Third Annual Meeting of the Southwestern Holiness Association.

We are planning for a great time at the third annual meeting of Southwestern Holiness Association, which convenes at Elida, New Mexico, Dec. 22-31.

We are expecting parties here from a number of different States and from the letters coming into our office we are going to have a good representation from Oklahoma, Texas and New Mexico.

This is an opportunity for those who are contemplating paying this new country a visit in view of locating on them a free homestead near a holiness college and spend Christmas in a holiness convention and getting acquainted with people from different sections of the country.

There are "Homeseekers Excursions" on sale the 6th and 20th of every month and there will be Holiday excursion tickets on sale Dec. 19, 20, 21. This will enable all to get a round-trip ticket for 30 days at a reduced price.

And the best of all spend Christmas in a Holiness Convention and hear some good preaching by such men as Pres. A. M. Hills and many others. Free entertainment as far as possible. If you are coming write Sec. F. A. Sims a card. Yours for a merry Christmas in the Lord,

O. B. Kelly.

President Southwestern Holiness Association.

## An Urgent Request.

Will the readers of The Herald please pray for my afflicted son, that he may be saved and healed. He was converted about ten years ago and I believe, called to preach, but he did not obey the call, but left home, went out into the world with bright anticipations of future success in business, but made a failure financially; he then came home, a physical and mental wreck. I want all of the readers of The Herald and especially the preachers, to fast and pray with me on the 18th of this month that he may be saved and healed and that he may yet be used of God in leading many souls to Christ. I know many of the preachers of the Louisville Conference, have entertained a number of them in my home and they have prayed for my son in other days around our family altar and I believe they will fast and pray with me for him on the 18th of this month. He is now far away from home, in bad health.

His Mother.

## Just Issued.

New from cover to cover. Webster's New International Dictionary. Editor in Chief, Dr. W. T. Harris, late U. S. Commissioner of education. The Webster tradition developed by modern scientific lexicography. Key to literature of seven centuries. Over 400,000 defined words and phrases. General information practically doubled. Divided page: Important words above, less important below. Contains more information of interest to more people than any other dictionary. 2700 pages. 6000 illustrations. Get the best in Scholarship, Convenience, Authority, Utility. G. & C. Merriam Co., Publishers, Springfield, Mass., U. S. A.

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and 60 days trial. Can you imagine a fairer offer than this? This elegant machine has all modern improvements with full ball-bearings, patent belt replacer and a most attractive five-drawer, golden oak stand. A written guarantee for ten years goes with each machine. Customers in the West will have the machine shipped them from our factory in Illinois to save time and freight. Our reference is the advertising manager of this paper, with whom we are personally acquainted, or the Bank of Richmond, Va., one of the largest institutions in the South. They will tell you we always keep our promises. Send us \$1.00 to-day while this offer is open.

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## Book Notices.

"Egypt and Israel," by Willis Brewer, is a new book recently off the press. It is neatly bound in cloth, is illustrated and has 548 pages. The book is an inquiry into the influence of the more ancient people upon Hebrew history and the Jewish religion, with some investigation into the facts and statements made as to Jesus of Nazareth. The price is \$2.00. Order of Pentecostal Publishing Company.

## Notice.

Would like to correspond with a wide-awake holiness evangelist, or singing evangelist, who is full of facts, faith, and fire. One who is in harmony with Wesleyan Theology.

William D. Gray.

Pastor M. E. Church, Schell City, Mo.

Do not close a letter to an advertiser without saying you saw his ad in The Pentecostal Herald.

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## Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: I have heard it said that every housekeeper has at least one way of being unclean about her work. Now I do not know whether there is any truth in that or not, but I do believe that a great many people have at least one way of being selfish without in the least suspecting that they are so.

I have heard older brothers and sisters say: "Now if you little folks are going to play, you will have to go right out of the room. I can't study a bit if you stay here with your noise. Some people can study in a noise, but I am not one of that kind." So the little folks are bundled out of the room without ceremony, perhaps to some very uncomfortable part of the house, while the older member takes the best chair and proceeds with his own enjoyment. Now don't you think that is selfish? We should accustom ourselves to studying in the moderate noise of a well regulated family. That is good discipline for us. But it is not always in this way that the older brother or sister may be selfish. You may notice that in most instances where the wishes of the older and younger members of the family conflict, the younger must absolutely give way. This is as bad as making every one and everything move to suit a little one because it is the baby. Either way selfishness prevails. In law, where one person infringes upon the rights of another, the matter is settled by the court, and such a case is called a case in equity. Your parents would not have to resolve themselves into a court of equity occasionally, if every one remembered as he should, the rights of others. It is not always easy to do that, but you will sometimes think of what Harriet Martineau says about the little victories.

Lovingly,  
AUNT FLORA.

Dear Aunt Flora: Will you welcome a new little Indiana cousin? I am nine years old. My mamma takes the Herald, and I love the children's corner so much. I have two sisters and a brother, all old enough to go to school. My school begins next Monday. I have two pet chickens. I would like to have some post cards from the cousins.

Cypress, Ind.

Clarence, I hope you will manage to increase the number of Indiana cousins by getting some of them to take the Herald. Don't you believe you could? We are glad to have you in our corner. Every cousin is welcome.

Dear Aunt Flora: Will you let another true friend to all of the cousins join the band? I had never seen the Herald till just a few days ago, and I am going to write for it. I am 19 years old. Who has my birthday, August 11th? I am a Christian, and go to Sunday school and preaching. I hope I shall find this letter in the Herald, because I never saw but one letter from my state. I think that is a shame. My mother died when I was only 14. My father is living. I would like to know that more of our cousins read their Bibles and work for God. I do love to gain friends, and will be sure to answer all the post cards I receive. My home is at Greenville, Tenn., but I am at Pikeville, Tenn., now. My school will open the 30th of August at Winchester, Tenn., and there is where I will receive my mail. In care of the Winchester school. I want you all to pray for me that I may do well in school, and learn lots, so some day I may be able to write a good letter to the Herald. The waste basket just lacks this letter of being full, but I hope some one will drop an old newspaper in before this gets there.

(Pikeville, Tenn.) Clarence Brayles.

Clarence, you are in school now, and I hope you are doing well. Do not be easily discouraged if things go amiss, but try that much harder. We are glad to have a new friend.

Dear Aunt Flora: Will you let another Texas girl enter the happy corner? I am a stranger now, but I won't be long. I have dark hair, dark complexion, and gray eyes. I live in the country, and enjoy country life. Who has my birthday, August 11th? That was yesterday, and I made me a birthday cake. I do not take the Herald, but grandma does, and she lives with us. I do love to read Aunt Flora's

Hour With The Young Folks. I have just finished reading it. Grandma is a Christian you know, or she would not love the Herald so much. She has been taking it for eight years. Mother and father are trying to be Christians. I want you all to pray for them. Pray for me also, for I am not a Christian, but I want to be one. We surely did have a good meeting here in July. It was a Baptist meeting. What church do you belong to, Auntie? I wish I could get me a new Bible for a birthday present, but I can't unless some of you cousins send it to me. Willie E. Moore, I will guess that your prize you got at Sunday school was a Bible. Write and tell us next time. Bettie A. Nelson, I hope you had nice time at the concert. Laura Dorton, come again. I have a sister named Laura. She is next to me. I am the baby of ten children. I have four sisters and a brother living, and three sisters and a brother in heaven. Aunt Flora, I sent a notice to the Herald, of the death of my little niece. I haven't seen it yet. I shall send it again, and hope it and my letter will be printed soon. Good-by, aunt and cousins. Lizzie Hickey. Appleby, Tex.

Lizzie, there is another cousin just ahead of you who has your birthday. Why don't you send to the Herald for some mottoes to sell, and get you a nice Bible? I am sure you could do so.

Dear Aunt Flora: May I join the happy band? I have been reading the cousins' letters, and I enjoy them. I am a little girl eleven years old. I am a Christian, and belong to the Free Baptist Church. I go to Sunday school every Sunday. My teacher is Mrs. Lena Helms. I like her because she is a good, kind-hearted Christian. I have two sisters and two brothers. I live on a farm of one hundred acres about five miles from town. My favorite flower is the geranium. I help mamma to raise chickens, turkeys and geese. We have four cows, and I help mamma milk. I would like to exchange post cards with the cousins. My sister takes the Herald. Love to all.

Cartersville, Ill.

Kate Childers.

Kate, I used to attend the Free Baptist Church sometimes when I lived in Ohio, and I always enjoyed being there.

Dear Aunt Flora: I will write the cousins, as I have stayed away so long. I guess you have all forgotten me, but you must excuse me for not writing. I have just been so busy I couldn't. Aunt Flora, I have received about 35 post cards, and about 20 letters. I certainly do enjoy correspondence. I am going to ask a Bible question: "And now Lord, what wait I for? My hope is in thee." Now to the one who answers this, I will send a pretty post card. Aunt Flora, I am going off in the morning if nothing prevents me, and I surely wish you and all the cousins could go with me. Auntie, I would be very glad to receive one of your pictures. Your picture was once in the Herald, but I had not joined the children's band then. I certainly think our corner is fine. Hello there, Charlie Craig, how are you? Come again. I went up town yesterday, and had a fine time. I hope to get some post cards. I will answer at once.

Valdosta, Ga.


Maggie Harnage.

Maggie, if we should all start out at once, people would surely think that Coxey's army had made its appearance again. I am glad you think our corner fine. I think so, too.

Dear Aunt Flora: It has been some time since I have written to the Herald, but I was so unlucky as to fall into the waste basket the other time I suppose. Aunt Flora, isn't the page improving fast? I think it is so much better since you came. The camp meeting near Yelvington, Ky., has closed. We certainly had a fine meeting. It lasted ten days, and was conducted by Bro. Rushing, of Louisville, and Sister Springer, of Indianapolis. The Lord greatly blessed the meeting and the people. I was converted August 10th, and mother was saved also. It is sweet to trust our blessed Savior who has done so much for us. I want all the Herald readers to pray for me, that I may live a true Christian life, and go in the way the Lord would have me. Our school will begin at Bethlehem, September 5th. I am in the eighth grade, and like all my studies fine. Miss Irene Martin will be our teacher, and I hope for a good school. I will ask some questions: Why did God send a flood on the earth? Why did Lot's wife turn to a pillar of salt? What was the first miracle Jesus did? Much love to auntie and the cousins. Linnie Gordon. Maceo, Ky.

Linnie, that was good news you had to report of the meeting. You must never look back like Lot's wife. I bid you god-speed.

Dear Aunt Flora: Here I come again. I have been to the Yelvington camp meeting. It just closed the 14th of this month. August. We had a good meeting. About 40 were saved. We also had some right good children's meetings. About twelve children

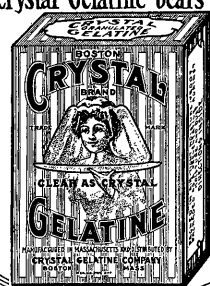


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Send us only one dollar as a guarantee of good faith and we will ship this **SIX HOLE STEEL RANGE** to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent the balance, \$22.00. Then try it for 60 days in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. Is not this the fairest offer you ever heard?

**\$45 Range For Only \$23**

This range is extra strong and is as good as any range being sold in your county to-day for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two tea brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickel-plated and an ornament in the kitchen. Size 8-16, oven 16 x 20 1/4 inches, top 45 x 28 ins. Height 28 ins., weight 35 lbs. Larger sizes cost: 8-18, \$25; 8-20, \$27. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we always keep our promises.

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were converted. Well, I will close before Mr. Waste Basket catches this letter. Best wishes.

Nina Baker.

Owensboro, Ky.

Nina, I believe that is the same camp meeting Linnie has been telling us about. I am glad you enjoyed it.

Dear Aunt Flora: Will you allow a little Alabama girl to enter? I am 13 years old, have black hair, brown eyes and dark complexion. I am in the sixth grade in school. I went to music school two months. I joined the Methodist Protestant Church year before last. I go to Sunday school every Sunday I can. Lovingly yours,

Hartford, Ala.

Sadie Robinson.

Sadie, if we come to see you, perhaps you will be able to sing for us. It is a great help to one many times to be able to sing.

Dear Aunt Flora: I am a little girl 11 years old. I have four sisters and two brothers. I belong to the Methodist Protestant Church. I have blue eyes, light hair and fair complexion. I go to Sunday school every Sunday I can. My teacher is Mrs. Emma Cox.

Hartford, Ala.

Cora Robinson.

Cora, I am sure you do not close up your Sunday school for the winter, as it is so mild there. Be a good church member.

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## Among the Schools.

**ASBURY COLLEGE.**  
Mrs. H. C. Morrison.

Asbury College opened this fall with the largest enrollment, but one she has had in six years. Her faculty was chosen with great care. It consists of men and women of heart and brain. They represent several of our best institutions of learning and are giving faithful and efficient service. The love and harmony existing between faculty and student body reveal the fact that each is trying to do unto others as they would that others should do unto them.

Up from the ruins and ashes of the old has arisen the new administration building. It is beautiful with its imposing front of tall white, Ionic columns. It is commodious and well arranged. The chapel is attractive, and the class rooms, society halls, offices and library are perfect in their light and ventilation. The big gymnasium is thoroughly enjoyed by the girls and boys who alternate in their day of possession.

The president has the love and respect of his faculty and the student body, and though the management of a school has never before had a place in the catalog of life's duties for him, still with his versatility of mind, largeness of soul, and wide experience in dealing with men, he carries forward this work with the same success which has marked his labors as evangelist and editor. His sufficiency is of God.

Our student body is splendid. The noble-hearted young men and women pursuing their studies in Asbury are here for a purpose and work with a will. There is a large group of consecrated young ministers in the Theological department under the direct instruction of Dr. Morrison. A number of them have had experience in evangelistic and pastoral work, but are here seeking more thorough equipment for larger usefulness.

We state our own feelings in the words of another when we say, "We do not believe there is a school in the land where a Christian young man or woman with any desire to fit themselves for a useful life, can find warmer sympathy, better instruction, and help in every way, both from faculty and student body, than Asbury College."

Asbury College seeks to fulfil her mission.

Perhaps you have never heard or read the purpose of this institution. Here it is as given in our catalog.

### Purpose.

"It would never have been necessary to add Asbury College to the list of colleges already in existence, had it looked after the education of the head alone, but this institution has always laid stress on the culture of the heart as well as the head. It is the purpose of the college, not only to lead our students into a saving knowledge of Christ but to establish them in the doctrine and experience of holiness. It is not our purpose, however, to make preachers and missionaries of all students who come to us, but to send out from her walls honest, upright, manly men and

modest, cultured, womanly women, trained to do service in the many callings of life.

To give genuine culture, to stand for breadth and depth of character, to inculcate reverence for God and all things sacred, to promote vital godliness, to teach the Word of God and inspire respect for all its holy teachings is the purpose of Asbury College.

While Asbury does not neglect the development and training of the intellect, she is steadfastly set for the defense of the "faith of the fathers." She stands for a whole Bible, and a full and free salvation for all men from all sin.

We desire the sympathy and co-operation of all people who love the Bible, worship the Holy Trinity, and desire the uplift of the human race."

The boarding department of a school is not the least important. In order to do good brain work proper food must be supplied. How often in order to economize there is failure in a boarding school to recognize this fact. But not so at Asbury, for under the able management of Mrs. Sparks she sets as good a table as we could wish.

There are young people scattered over the country who ought to be in school. This Twentieth Century demands an education from her youths and maidens in order to success. You may think the obstacles in the way too great, but if you really desire it, you can get an education. Asbury College brings within the reach of young men and women of purpose this opportunity.

May I here offer a word to those of God's people who are past school years, and perhaps have no one in your home to educate, but who have a longing to be used of God in some way for his glory?

There are worthy boys and girls who long and strive for an education. They are without means and except some one lends a helping hand to start them, they may never be able to gain the qualifications for the large usefulness they might have. We are striving to lend the helping hand. But this is only made possible when such friends as I have described above, feel led of God's Spirit to send in contributions to this end. We can loan such money to be paid back when the schooling is obtained, to be applied again to the great purpose of helping to instruct and prepare young men and women for the work to which God has called them. We trust God will put it into the heart of a number of his people to help us in this great labor of love.

Besides a number of our own boys and girls whom we are helping this year, we have a young Indian whose parents are missionaries in his native land, and in whose home Mr. Morrison visited while in India. He is bright, modest, and studious. He is courteous, and devout and expects one day to go back to India to preach Christ to those people so dear to him. Also a young Korean is with us pressing his studies arduously in the hope of going back to preach the blessed gospel to his own people. He is wholly dependent upon God to supply all his needs, a worthy boy.

We have a nice lot of girls in Bellevue, and the home life there is very pleasant and helpful. They are under my personal supervision.

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YOU know there's a great difference in horses—and it isn't tall in the size and looks either. One horse will start in willingly and pull strong and steady for hours. He'll take the hard stretches with a dash that always gets over them. He'll stay on the job from the time he's hitched till he's sent to the barn.

Another horse that's just as big—looks just as good—starts out just as well—can't hold the pace. He hasn't the stuff in him. He usually gets stuck in the mud or half way up the hill—is always tired out before the work's done.

It's the same with a gasoline engine. You can't go just by looks. Because an engine starts out well, is no sign it can hold the pace. That must be proved.

The I H C line offers engines of proved ability. Through years of service, everywhere, under every condition,

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have stood the test. They have demonstrated by actual experience that for every use they are just the kind of engine you want. I H C engines are made in various styles and sizes, from 1 to 35-horse power—for pumping, spraying, sawing, grinding, threshing, and operating machines about the house and dairy.

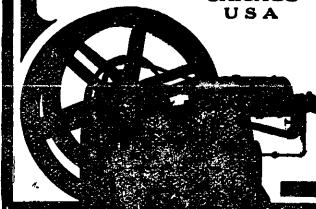
Why experiment when you can be sure?

It doesn't take an expert to see the many great advantages of I H C construction. You can see at a glance how I H C cylinder construction gives more power on less gasoline—how the I H C style of governing gives steadier power and economizes fuel—how the I H C cooling system prevents deterioration—how, in every way, I H C construction is simplest, strongest, and best.

Go to the I H C local dealer and let him prove to you why an I H C engine will give you most service, most satisfaction, with least attention, and at least expense. He will show you just the engine to meet your requirements. Talk it over with him next time you go to town. Or, if you prefer, write direct for catalogue and full information.

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### I H C Service Bureau

The Bureau is a center, where the best ways of doing things on the farm, and data relating to its development, are collected and distributed free to everyone interested in agriculture. Every available source of information will be used in answering questions on all farm subjects. If the questions are sent to the I H C Service Bureau, they will receive prompt attention.

Our Musical and Expression departments are exceptionally fine. This year an art class in oil and water colors and china painting has been organized under the direction of a skillful teacher.

Though we have not had any special revival effort, several students have been converted or sanctified and God has dealt most graciously with one of the leading members of the faculty until she has felt unmistakably a profusion of divine love poured into her heart, the widening of her vision and the Master saying to her "Go ye into all the world and preach the gospel unto every creature." Her heart has melted into glad, humble obedience. It is truly wonderful what the Lord has done and is going to do with this chosen vessel.

We rejoice in our splendid buildings, our bright-faced student body, our excellent faculty, our good opening but "best of all, God is with us." Our expectation is from him. Pray for us that we may glorify him.

We are expecting a large increase in students at the beginning of the winter term, January 3rd. Again I ask you to pray for us. Any one desiring a catalog write to Rev. H. C. Morrison, Wilmore, Ky.

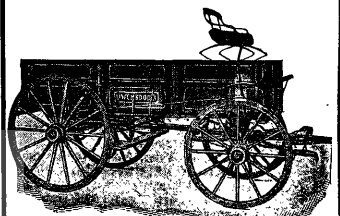
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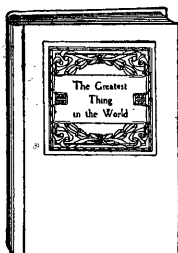
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# THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, December 21, 1910.

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## Editorial

Rev. H. C. Morrison

### ✕ Unto Us A Child Is Born. ✕

The birth of Christ not only interested earth, but God and as the Son of God. He is God-man, a heaven—"A multitude of the heavenly host" came marvelous blending of humanity and divinity, yet from heaven to witness the event. Christ's advent just such as we would expect in a Savior. was in the broadest sense of universal interest.

\*\*\*\*\*  
We cannot believe the angels were the only ones who shouted over the birth of Jesus. There was a beautiful song of triumph, "Glory to God in the highest; peace on earth and good will toward men," but the triumphant shouts of Elizabeth and Zachariah and Simeon and Anna and a host of others have been beautiful to hear.

\*\*\*\*\*  
In olden time the young child was given a name expressive of some prominent characteristic. Christ's name beautifully expresses the great purpose of his advent into the world: "Thou shalt call his name JESUS, for he shall save his people from their sins."

\*\*\*\*\*  
Christ's coming into the world, not only changed the chronology of the world, but the character and destiny of the world. It never has been and never can be, the same old world it was before. The Good that was dropped into it from heaven tends to leaven and ever will leaven the whole lump.

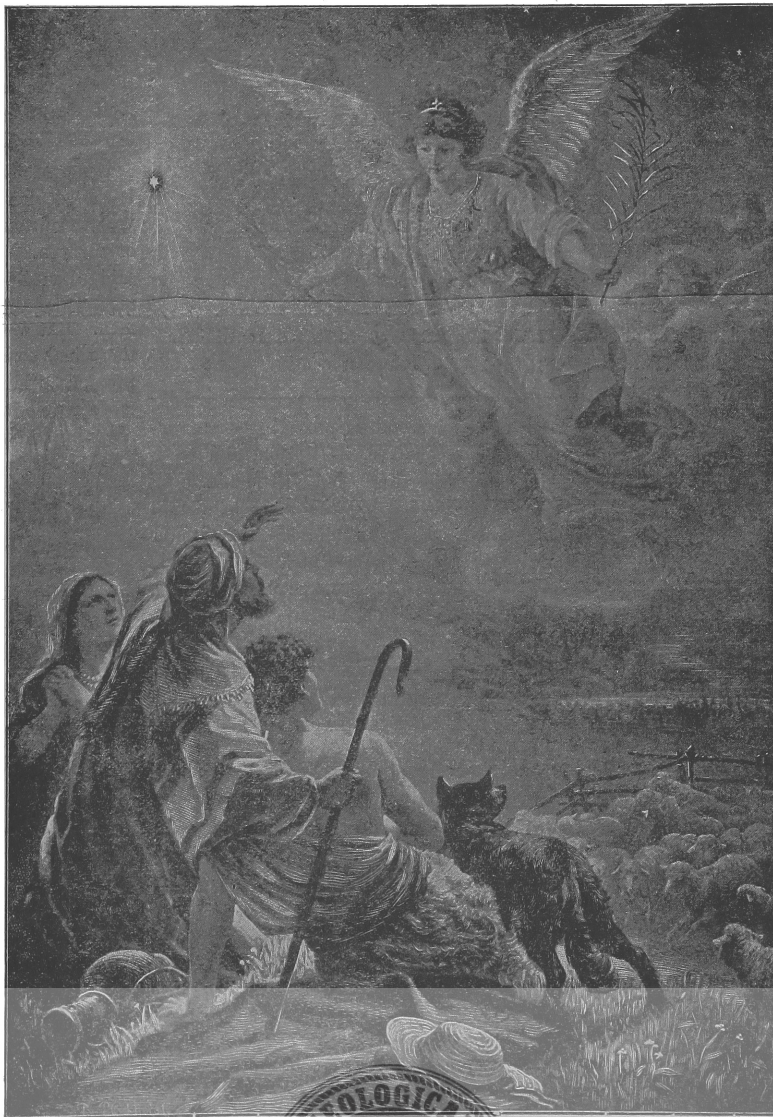
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Christ's birth, we are told, was lowly but not base. Such was the case; no humbler environments ever surrounded a birth. It was on a level with the lowliest, yea with the cattle of the stable. This was done that he might dignify poverty and misfortune and that he might obliterate the false notion that birth or blood should have anything to do with one's position in the world.

\*\*\*\*\*  
Christ was man. Paul speaks of him as "that man"; he spoke of himself as the Son of man. Christ was also God and is frequently spoken of as

The very name of Jesus, given him at his birth, signified the object of his mission into the world. It was to save his people from their sins—not in their sins, but from their sins—from their guilt, their pollution, their bondage and their power. There are no complications of heredity or environment.

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Behold, I bring you good tidings.

onment over which Jesus has not power, and from which he may not deliver.

\*\*\*\*\*  
It is painful to the Christian's heart to see the birthday of our Lord celebrated in a heathenish way. Why should people get drunk, dance and explode fireworks on Christmas day? It is time the pulpit and religious press of the land unite to lift our country out of this heathenish practice.

No doubt many Christians spend their money for fireworks simply because they do not think. If all the money which will be wasted in fireworks during the holidays, could be invested in shoes, books, clothing and food, how much happiness it would bring to desolate hearts, and how much more seemly it would be. Instead of teaching our children the heathenish and wasteful practice of throwing away money for explosives, let us, while we give them useful and harmless gifts, seize the opportunity to teach them to love and divide with the less fortunate in the world.

\*\*\*\*\*  
If we had some way of turning the attention of the people to the fact that Christmas commemorates the birth of Christ, we believe their celebrations on that day would be more in harmony with the gospel.

\*\*\*\*\*  
The man is yet heathen who thinks of Christmas as nothing but a holiday, a day of feasting and revelling. Yet think of the millions who spend it thus in Christian America.

\*\*\*\*\*  
A feast is not inappropriate on Christmas, nor general good cheer, but a devotional spirit should pervade the whole. We do not like this way we have of giving presents on Christmas, when they are not needed, as fancy or self-interest may direct. We should give on this day with a bounty as on no other, expecting nothing in return.

\*\*\*\*\*  
Christmas stands for peace and joy on the foundation of faith and love to Jesus Christ, and through him to all the world. It is the business of all to reveal its deeper meaning in life, character and conduct.—Religious Telescope.



## The Greatest Discovery of The Ages.

Rev. I. M. Hargett.

'Twas a great discovery Newton made, when lounging under the apple trees and watching them fall, he grasped the mysterious law of gravitation, which draws with irresistible force everything toward the center of the earth, which holds in its grasp all worlds, all solar systems, all comets, in short the whole universe and maintains harmony and movement among them and brings them all through their orbits on schedule time, some slower, some faster—that was a great discovery.

'Twas a great discovery Columbus made, when on October the twelfth in 1492, he lighted upon the doorstep of this great Western World, after seventeen years of tears and toil, hope and discouragement, and after weeks of sailing in three little boats over absolutely unknown seas, battling with winds and waves, quelling his mutinous companions with promises of rewards and riches—that was a great discovery.

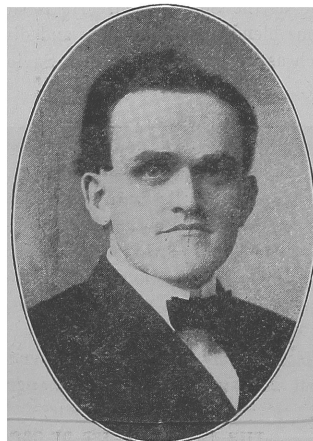
'Twas a great discovery when Franklin, lured from its storm-cloud the fiery steed we call electricity, tamed it and made it subject to the will of man so that now it has, as with cords of love and brotherhood, bound the whole earth together and made of it a neighborhood and then girds itself and serves that big neighborhood by lighting their homes, running their factories and running carriages and trains and doing a thousand other things—that was a great discovery.

'Twas a great discovery when Marconi found the ethereal footpaths of this mysterious substance of fire along the trackless sky so that now men may send messages of joy or sorrow, birth or death on the wings of the wind. That was a great discovery and we thank God for genius Marconi. But Listen! The greatest discovery made on this earth since it made its first circle 'round the sun, was the discovery of a Babe, a Babe-man, a God-man, the God-man, Jesus of Nazareth, friend, lover, Savior. The shepherds discovered him lying in a manger, beheld him, loved him, worshipped him.

The three Wise Men discovered him in the village of Bethlehem after long weary weeks of travel across the desert of shifting sand. They had followed a strange star that appeared in their native land and that had led them by nightly journeys to the Holy City. "Surely he will be there," thought they, but the star moved on south by westward until it lowered over Bethlehem, moved to the outskirts, lowered again and poised a brilliant point of light just over an old cave-like ox stable. There they found him, just a babe wrapped in swaddling clothes, but they saw in him the coming Prince of Peace, loved him, worshipped him and left rich gifts at his feet and with joy returned to their native far-away home to tell their poor Gentile race that a Savior had appeared.

John the Baptist, discovered him in his congregation one day. See John, the mighty eagle of the skies, with eyes of flame and a tongue of fire, the soul of a lion and the heart of a mother; he looks as if he had just come from the craggy peaks of his father's everlasting hills. He has a message; standing by the swelling of the Jordan surrounded by a motley mass of humanity, he is hurling thunderbolts of truth into their ranks until the very hills reverberate, and echo with the sound of that

powerful voice from the wilderness of Judea. Fear, he has none; favor, he shows none; flattery, he wants none. His beard is long and uneven, his long unshorn locks lie in waves upon his shoulders, he is clothed in camel's hair, a leathern girdle is about his loins, in his eyes is a dull, smouldering fire as one sees fire through the brush at night-time, but when his soul waxes warm under the fervor of his message, that dull fire breaks out into a mighty flame and sweeps over the multitude like sheet lightning.



Rev. I. M. Hargett, who will be a contributor for 1911.

What's he saying? He is preaching a marvelous sermon on repentance, restitution, and rectitude. His voice rolls over the audience and down the valley of the Jordan like the sound of distant thunder. Those who know him best have never seen him so stirred as now. But hold! The old prophet has discovered Gov. Herod in the crowd, that voluptuous, adulterous ruler but nothing daunted, John throws his long forefinger down into the Governor's face and cries "It is not lawful for thee to have thy brother, Philip's wife." That fearful rebuke fell upon the people like a keen clap of thunder, but John preaches on as if nothing has happened, calling the people to immediate repentance, telling them of the near coming of the world's Messiah. They are spellbound under the pressure of his message; they seem possessed of a strange, weird consciousness that even a Greater than John the Baptist is among them. Suddenly the fiery prophet ceases, his arms drop as drops the eagle in its flight to the earth with hushed scream and drooping wings. He has discovered some one. How different his actions when he discovered Herod. See! he is pointing toward him with the same finger that rebuked the Governor but gentler now. Look! tears are in his eyes. He is speaking, "Behold, the Lamb of God which taketh away the sin of the world." He has discovered his Lord and Savior in his own congregation, the one for whom he is giving his life, the one whose forerunner he is, the one whose way he has been sent to prepare. Instinctively the multitudes turn their heads to see him. There he stands, so different from John, quiet, massive, mighty, wooing, gentle. They have discovered their Lord right in their own

midst. Oh blessed discovery, when man, woman or child finds his Lord loving, forgiving, saving.

Saul of Tarsus, the most brilliant skeptic of his day, discovered Christ on his way to Damascus in a blinding flash of heavenly light. He heard for the first time his voice; that voice that put the roaring storm to sleep, that raised the dead, that brought such wondrous comfort to the broken in heart. It was calling him out and up; out from the old life into a new, up from the darkness of formalism and self-righteousness into a life of light and love and service. He became the great Apostle to the Gentiles, the greatest preacher for 6000 years, save One. He opened the then known world to the gospel; he set the currents of Christianity going Westward else we might not yet have heard of the gentle Galilean.

Oh wondrous discovery, that of Brother Paul, on the high road to Damascus. What it meant to Paul; what it has meant to us and the world. How insignificant seem the discoveries of Newton, Galileo, Archimedes, Edison and all the rest as compared to this discovery of the world's Savior by the world's great genius.

After ten years of fruitless ministry, John Wesley discovered the Christ under the influence of the quiet, earnest Moravians and from that hour he went forth an evangel of flame to kindle the fires of revival power all over the British Isles.

When Mohammed came his followers said, "He is the prophet of Allah"; he was a great man. When Confucius came they said, "Here is the Son of Heaven." He was a great man and so they said when Buddha and others were born but the memory of them is fast fading from the minds of men. But when the Babe of Bethlehem was born, there had come to this poor, sin-cursed earth, its prophet, priest, and king, all in One. Mary, the mother, felt it and rejoiced; Anna, the prophetess, saw him and worshipped; Simeon, beholding him, shouted aloud for joy and was ready to depart having seen the salvation of the Lord. So all through the centuries since, men have been discovering him in the fields, in their homes, at altars of prayer, in great cities, lost on the mountains, anywhere, everywhere.

'Twas nineteen centuries ago he came and stood out against the horizon of the world a mere speck, but every century since he has loomed larger and larger until today he's filling the earth. He is the soul of all real progress; he is back of every Christian civilization; his principles are the foundation of all good government and his truth has leavened all civil society. Every college, every public school, every hospital, every home for the poor and the aged, every school for the blind, every sanitarium for the afflicted, every rescue mission, every happy home where laughter and true joy abide, is only a reflection of the light of his life, his death, and his resurrection. Then let us rejoice and be glad this Christmas Tide.

### LYING IN A MANGER.

Rev. H. L. Powers.

I am going to write about the most wonderful personage that has ever graced or walked upon the face of the earth. When I say wonderful, that does not begin to express what we mean. To create worlds and set them in perpetual motion by an allwise mind, is truly wonderful. To speak into being, something out of nothing, and cause it to go whirling in unlimited space, is more wonderful. But neither of these that we have referred



to, can compare with the babe of Bethlehem; the babe Jesus; the babe God manifested in the flesh, lying in a manger. This is more wonderful than all that man can feel or think.

The manger! What does it mean? It was a rough trough where fodder and other food were placed to feed the horses and cattle. Just think of it! A place where the poor, dumb horse and ox would stand and eat their meals together. A rough, cold, uninviting place only for animals to eat in. Here, in this place, the Son of God was placed.

Now, turn your thought with me to the land of Galilee and to the little inland town of Nazareth, and see there that beautiful, innocent and pure-minded virgin girl, as she presses her pure, tender heart up to the great Almighty heart of God, only to know his divine will and leadership to be accomplished in her consecrated life. So close did she walk with God that he sent the angel Gabriel to inform her that, "The Lord is with thee, and blessed art thou among women." It came to pass that Mary and Joseph came to Bethlehem to pay their taxes, but they found no room for comfortable lodging in the hotel, so they were turned out into the barn, and this pure, innocent young wife, without friend to cheer her or cover to warm her, shivered in the cold all night. While there in this home-forsaken place, the long-looked-for hour came when Jesus should be born and Mary, his mother, wrapped the babe in swaddling clothes and laid him in a manger. The picture that we wish to present to the careful reader is this: That manger held that night,

#### THE HOLY SON OF GOD.

Never was there a richly-covered bed of the millionaire more highly honored with the birth of a son, than was that Bethlehem manger, where Jesus, the Son of God, was born. I have no doubt that the saints of all ages looked down upon that wonderful, transformed manger on that night of all nights, that overshadowed this old earth. The old prophet Israel, must have been in the zenith of his glory, when he, by the inspiration of the Holy Ghost, saw his prophecy fulfilled, which he prophesied 741 years before, and that it had truly come to pass that night. He had said, "Therefore the Lord shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," that is, *God with us*. Again: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." That manger held that night,

#### THE LORD OF HOSTS.

There are lords many among the noblemen of earth, many of whom have received their titles and degrees through political endorsement and not by birthright, but not so with him who was laid in the manger. We find St. Paul under the inspiration of the Holy Ghost describing him in this way: "The first man is of the earth, earthy: the second man is the Lord from heaven." The name Lord, as is here given to the babe of the manger, signifies divine-appointed authority. Jesus, while reproving the Jews for their rejection of the truth said, "And hast thou given authority to excite judgment also, because he is the Son of God"? Paul also encouraged Timothy with these words: "Which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords." The manger held that night,

#### THE KING OF KINGS.

There have been hundreds of kings upon this old planet since the creation of man; kings great and kings small; some of them have swayed the sword and scepter of power over large empires and ridden in royal silver and gold-decorated chariots for a time, but they faded away with the ages and all that remains of them is but a name. They left the world worse than when they entered and these great empires and kingdoms have crumbled away with themselves. Not so with the King of kings. He is to-day what he was then, the King of kings, and Lord of lords. Again, the manger held that night,

#### THE PERFECT LAMB OF GOD.

Among all the animals known to the animal kingdom, there are none so innocent, tender, harmless and cheerful as the lambs of the sheepfold. They will pass any time at one hundred per cent. in these young lives, but not so with the Lamb of God of the manger. He was from all eternity, above all percentage as to measurements of finite minds; from the manger to the cross, he bore the image of the only Lamb of God in life. Nay, but more; he was the true personification of the life of God and, being the very life of God, made him the Lamb of God with all the attributes of God in quality and measurement. St. John said, "Behold the Lamb of God which taketh away the sin of the world." Little did the world know that wonderful night, who was sleeping in that Bethlehem manger; while the world was sleeping in ignorance of what was going on, angels were singing and shouting for joy. The manger held that night,

#### THE IDEAL TEACHER OF GOD.

There have been great teachers in all the different departments of classical education and it has seemed to me sometimes, while engaged in historical research, that we have found teachers who seemed to us more like living text-books than like human beings; masterful teachers in all the arts and sciences of the world, but while we bare our heads for these and for their great ability, they all fade away in insignificance when compared with the Teacher of the Bethlehem manger, "For in him dwelleth all the fulness of the godhead bodily." Nicodemus recognized him as a teacher when he made that midnight visit. He said, "We know that thou art a teacher come from God, for no man can do these things that thou doest, except God be with him." Truly, no man ever spake like this man. The manger held that night,

#### THE WORLD'S GREATEST LIGHT.

When we take into consideration, how, within the last half century, the whole civilized world has developed along the line of scientific lighting systems, it is absolutely astonishing and still there are greater discoveries to follow, but there are none to be compared to the light that flashed in Bethlehem's manger that night on which Jesus was born. Little did this world know that lying in the manger, was the very personification of eternal light that would shine forever, and that long after this world is burned into a cinder and the sun has been blown out and it has become as black as sackcloth, the babe of the manger will still be shining around the throne of God and making the gold of the streets, and the gates of pearl, and the beautiful decorated walls with topaz, jasper and sapphire, sparkle with ten million times more brightness than all of the minds of earth have been able to comprehend or think. Jesus said, "I am the light of the world. He that followeth me shall not

walk in darkness, but shall have the light of life." The manger held that night

#### THE WORLD'S GREATEST PHYSICIAN.

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And stands by us in trials thick,  
And keeps us safe in every hour.

He knows just what will help us most,  
And leads us by his blessed hand;  
He'll fill us with the Holy Ghost,  
And point the way to heaven's land.

He gives us rest and useful days,  
And to our souls the needed vision;  
He teaches us his secret ways,  
For he is now our great Physician.  
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#### TO THE HOLINESS STANDARD SUBSCRIBERS.

My circumstances make it impracticable and impossible to continue the publication of *The Standard*, but I am making arrangements with *THE PENTECOSTAL HERALD*, a splendid holiness paper, twice as large and that comes twice as often, to fill out the unexpired time. Hope you will be pleased with *THE HERALD* and that you will become its life-long friend; also that it may be a great blessing to every one of you.

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## X IN THE OFFICE X

**Mrs. Bettie Whitehead.**

### THE GIFT OF GOD'S LOVE.

*"For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.*

There is nothing truer than that there are many things which transpire in life whose meaning we do not understand and whose value we do not appreciate until they are passed by. Let us contemplate what this old world would be were the glorious Christmas-time taken from us; this of course would necessitate the taking away the fact that makes this happy time possible, and what would be the condition of the world if Christ's birth was annulled and the changes which it has brought about were obliterated? Can you imagine the chaos and confusion that would be ours?

But how joyous the thought that we have such an event to look back upon and that the prophets looked forward to with longing expectation, for this was to be the time when a new day should dawn upon the world and, as some one has said, when we remember the high meaning that has come into human life, and the clear light that has flooded softly down from the manger-cradle in Bethlehem, we do not wonder that all mankind has learned to reckon history from the birthday of Jesus, and to date all events by the years before or after the Nativity of Christ.

It was Henry van Dyke who said that, "The birth of Christ was the sunrise of the Bible." How true it is that he is the Sun of righteousness and is indeed the light of the world. We miss much of the real meaning of what Christmas really is, by celebrating it in a way that detracts, rather than adds to the sacredness of the day. It is right and proper to remember our friends with tokens of love, but in our giving do we remember that God's gift to the world was himself, and if we would give the highest and best to the world we must offer ourselves. He who would have the highest joy that this Yuletide-time affords, is the one who forgets himself in serving others. This privilege is not confined to the rich, but the poorest may render some service that will help some one else and bring comfort to his own heart. Whittier expressed the true spirit of giving when he wrote:

"For somehow, not only for Christmas, but all the long year through,  
The joy that you give to others, is the joy that comes back to you;  
And the more you spend in blessing the poor and the lonely and sad,  
The more of your heart's possessing, returns to make you glad."

Dear readers, Christmas will not have any lasting benefit upon us if we do not carry its spirit all through the year. Dr. Hale says, "It is only for thirty-six hours of the three hundred and sixty-five days that all people remember they are brothers and sisters, and those are the hours that we call Christmas Eve and Christmas Day," but if we retain this cosmopolitan spirit all through the year we may have daily reminders of this happy occasion.

This world did not know what was transpiring that night in the manger when the Christ-child was born, but while earth was blind to the greatest

event that ever appeared on the pages of history, the heavenly hosts were in readiness to come to earth and announce to the shepherds who were obedient to the heavenly vision and had gone to where the young child lay, that unto the earth a Son was born. Note that the angel does not simply say *Christ is born*, but unto *you* he is born, and unto *you* I bring glad tidings of great joy, but praise the Lord, it was to be to *all people*; he was the world's Redeemer. His advent brought peace on earth and good will to men, and if we have his spirit in us, our coming into the world will mean, as far as our little sphere is concerned, peace and good will to men, but if we shut out the Babe of Bethlehem, it would have been better had we never been born. What a solemn thought that we have it in our power to make our own destiny; either to make the world better by having lived in it and at last spend eternity with the good and holy, or be worse than one who never had an existence.

It is said that one dark night a young German soldier, posted at a sentry-box before the barracks, heard the hoof-beats of his captain's horse. He went quickly out and offered his salute and then stood there like a marble statue till the captain called out, "What use to me are your tokens of respect on this dark night; open the gate so that I can ride in." So it is that our outward demonstrations are but mockery in God's sight, if we do not open the door of our heart and let him enter. The thought is put very clear by an ancient poet who said,

"Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee thy soul is all forlorn."

May every reader of THE HERALD open wide the door of his heart and give full sway to him, who came in the humiliation and poverty of the lowest, yet who tasted death for every man, overcame death, hell and the grave and today reigns in glory as the world's Redeemer.

"Come thou, dear Prince, oh, come to us, this holy Christmas-time!

Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes.

Come to us all, and with thy love touch every human heart,

That we may know that love, and in its blessed peace

Bear charity to all mankind."

### A NOTE OF INTRODUCTION.

This is to certify that I, as a Christian worker in the evangelistic field, find a few pastors that are as much called to the evangelistic work throughout the church, as ever St. Paul was to the general missionary field of his day. I take great pleasure therefore, to introduce to THE PENTECOSTAL HERALD readers, Rev. P. R. Powers, of Lima, Ill., as that kind of a man. He and his estimable young wife, have their hearts in the work. They are sanctified wholly, and young in the work, but safe. If any pastor wishes evangelistic help, you would do well to secure their services.

REV. H. L. POWERS.

### A WORD OF EXPLANATION.

I feel constrained to give, through the columns of THE HERALD, expression to the cry, of my heart, which is becoming too intense to suppress. While in a meeting at Phoebus, Va., in October, 1908, physicians insisted that I should retire from the evangelistic field for a few years; in order to give my wife a quiet home life, for she was on the verge of a nervous breakdown. We had been go-

ing constantly to churches, tents, and camp meetings where we saw hundreds brought to God. Inspired by such ingathering of souls, my wife, forgetting herself, prayed and agonized for souls until she came near suffering a collapse. Believing the change would prove beneficial to her, we came immediately to the Illinois Conference, to serve a pastorate, which experience proved to be a blessing to both of us. As her health is much better, and the pastoral experience has been invaluable to me and I understand the delicacy of the office better and can fully appreciate that army of self-sacrificing men, who have upon them the care and responsibility of the church, and having had six years', including four I spent in school for preparation, experience in evangelistic work, and more than two years in pastoral work, I feel I am better prepared to do the work to which God has called me. After praying and agonizing for three months, with the Bible as my guide my salvation was a definite experience, and after three months more hungering and thirsting, the Lord sanctified my soul, which was a very definite work, but neither was more definite than my call to the evangelistic work, and now my heart cries out, "Woe is me if I preach not," as an evangelist, the gospel of Christ. I must and I will be obedient to the heavenly vision: So I will be open for calls to churches, camp meetings, or anywhere the Lord can use me. Those desiring my services, or any information regarding my methods or experience, please write me.

— REV. P. R. POWERS.

### NO PAPER NEXT WEEK.

Remember the last issue in December will not appear as it falls at the time when the office force want a vacation, so do not think you have missed your paper, when it fails to put in its appearance December 28. We promise fifty issues a year and this is one of our skips.

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## WHY DID HE COME?

REV. JOHN PAUL

There is no attempt to deny the fact that Jesus Christ came among men. The story of his conception and resurrection has been assailed, attempts have been made to deny the miraculous feature in his works, and the doctrine of his Godhood has been doubted, but they all say he came. It is not our purpose here to offer an argument for those fundamentals which have been proved sufficiently for every devout seeker of truth; but, assuming the postulate which the whole world receives already, namely, *that he came*, the axiom of the ages, the testimony of a million Christmas bells, the historic truism which the architecture and sculpture and the libraries of the world proclaim, we are going to invite you to a study of a charming question—Why did he come? To find a serious answer to this question it would be natural, first, to *ask him*; then, to *ask yourself*, in a study of your personal needs, why he should have come; and, finally, *judge from what he has accomplished*. This will lead us to a study of what he proposes yet to accomplish.

When we turn to ask him why he came, among the first golden sentences which comes to our mind is where he professed to have come to help the man at the bottom, to do something for the life from which all hope had vanished; to save that which was lost. There is perhaps no point of interest on which he expressed himself more frequently than the object of his mission. That men might have life; that the afflicted might have relief; that captives might hear of liberty; that the poor might have the gospel preached to them; that the people who dwell in darkness might have light; that the lost might be saved; that the church might be sanctified; that all nations might be blessed; that the Father's will might be done; that he might reveal God to a world which was so far removed from him.

If I am glad he came, the first paragraph in my notes of gladness must be devoted to personal reasons. Did I need him? My knowledge of myself was pitiful till he gave me light. I turned to the animals, regarding my hope for the future no brighter than theirs, and congratulated them in their freedom from care and remorse; to the grasses of the field I said, "Tomorrow you shall die, but the day after, I shall be no more;" but Jesus Christ came and brought immortality to light through the gospel, and a soul which groped in darkness knows himself, knows his Redeemer, and realizes that the most that can fail us is this earthly tabernacle, and then we shall enter upon the enjoyments of a home not made with hands, eternal, in heaven. Confusion is gone when a man finds Christ; he hunts for no new Shibboleths to pronounce; if he knows his Master as he should the Jack-o'-lanterns of fanaticism have no charms for him, and the frozen zones of formalism cannot chill his spirit. The enchanting voices of worldliness are not heeded, the song of the Sirens is no longer sweet. Who can enumerate the needs of a soul; not half of them are within the regions of consciousness; all the philosophies of the ages have failed to supply these needs, and it has remained for the world to wait till the angels sang in Judea and the voice of the Baptist sounded in the wilderness before there could be found a peo-

ple who could say, I have peace, I am satisfied, I am glad.

What has the coming of Christ meant to the world? Answer this question, and you have in large part answered the question why he came. In large part, but not in full; for he has it in his plans to do even more than he has done. As yet there is not a Christian nation in the world; but there are nations which recognize Jesus Christ and make specific and peculiar provisions for the free course of his gospel, nations where Christ has had a chance to do at least something of what he came to do. Put one of these, England, or the United States, by the side of China, and get an idea of what he came to do. He has changed prison life; he has created asylum life; in the great hospitals of Christendom he has made for us a bed in our sickness. In the provisions of organized charity in our cities he has provided a place for the peniless stranger. There are new springs of freedom due to Christ's doctrine of the natural brotherhood of man and of the intrinsic worth of every human being. New ambitions have been begotten, new realms of self-consciousness attained, since Jesus Christ dignified labor by toiling with his own hands and teaching that he that is great among us should be a servant. There is no man so discerning as to be able to trace and discover all the results of Christ's coming, to date; excepting where pessimism has become a positive disease, there is none who cannot readily see that the half has never yet been realized. In reflecting upon what he has accomplished to date I have not asked you to draw upon faith, but have rather discussed that which may be seen. If we had drawn upon faith, we should have said that the debt of all ages has been cancelled, that the bills of pardon issued through the blood of bulls and goats, by patriarchs and prophets of old, have been redeemed, and that since the first Christmas morning, ten thousand times ten thousand souls have gone heavenward through the instrumentality of Christ's Church, wearing robes made white in his blood.

If Jesus Christ were merely a man, if all his schedules in the past had not been duly fulfilled, we should not make so much of what he proposes yet to accomplish; but, as it is, no one who knows him doubts that his entire program will be carried out, the gist of which is expressed in the statement of Paul, that he must reign till all enemies are under his feet, death itself disappearing, when his kingdom is complete. His proposition was to evangelize the world; to preach the gospel to every creature, looking to the restitution of all things, at his second coming. He established in the earth a spiritual institution against which the gates of hell should never prevail, but which, on the other hand, might be filled with the Holy Ghost and prevail against the gates of hell.

### AUTHORITY FROM HEADQUARTERS.

I have just been handed a copy of THE HERALD by Bro. C. C. Cary of Atlanta, Ga., in which there appears the following statement:

"Some time ago I saw an article in the Courier-Journal stating that a preacher, who had been secretary of the 'Anti-Saloon League' in Georgia had withdrawn from it because there was more whiskey

made and drank in Georgia under prohibition, than there was with the open saloon. Is this true? I wonder if Bro. Cary, or Bro. Mathews could not enlighten us on that subject? Your sister,  
(Mrs.) B. A. CUNDIFF."

This is not the first time the Courier-Journal and other liquor journals have deliberately slandered Georgia with their malicious falsehoods about the liquor question and prohibition. I have seen so much of it I had almost determined to pay no more attention to it, because it seems to me now that no one can be fooled by such falsehoods, but it always makes my blood boil up and I can't keep quiet. I am fully able to say to you that we have prohibition in Georgia that is prohibiting about as well as any other measure passed for the purpose of restraining the infamy of criminals. In fact it is succeeding better than do most all other prohibitive measures, especially those of its tender age. Really it is the wonderful prohibitive powers of the movement that make so many people lie about it.

I presume the "preacher" referred to in the quotation above is considered by the Courier-Journal as incapable of coping with the gang which is being so ably defended by Brother Watterson.

The Secretary of the League did not resign, but Superintendent Solomon did, and gave his reasons therefor at the time with the full knowledge of the fact that there was not one half as much whiskey sold and consumed in the State as there was when the curse of the licensed saloon prevailed, and with the happiness of knowing that he had given four years of honest, faithful service in the movement that made possible the prevalence of such splendid conditions in the great State of his birth, life and ministry.

The fact is, that the sale and consumption of liquor has been so greatly cut down by the prohibition movement in Georgia that the whiskey gang is uneasy, lest the real truth about the matter will stiffen up the movement everywhere else and they have to all go out of business.

Hoping that you will kindly give your readers the benefit of the above facts, I beg to be accounted

Yours for truth against error,

J. B. RICHARDS,  
Secretary and Acting Supt.

### WANTED.

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## EVANGELISTIC

### CARLISLE, KY.

Since we have last reported through your columns we have held good soul-saving revivals at Lewisville, Ark., Black Cross Roads and Ruddles Mill. The camp at Lewisville, Ark., was good, a number being saved. The Lewisville people are a fine people. We were called back for 1911, Sept. 21 to October 1. The meeting at Black Cross Roads was indeed a soul-saving meeting. We counted several times as many as twenty-five, thirty-five and forty-five at the altar during a single service. Men, stout men, business men were saved. Three times as many men were at the altar and were saved as there were women.

Bro. Roberts, the pastor, is a good man and doing a great work. A slip in our slate gives us an open date the first of January. Write us, Carlisle, Ky., Route 5. Respectfully,

WILL J. HARNEY.

### SURRENCY, GA.

We have just closed a most successful revival at old Bethel Church, eight miles from Surrency, Ga. The most influential people of the community entered heartily into the meeting and accepted the doctrine of full salvation. I saw a scene which delighted me very much. On last Sunday night the *amen corner* was filled with young men, ready to be called on to pray or to do anything that might be demanded of them. Their faces showed marked intelligence and as I saw these young men, who are the hope of the country, my heart rejoiced greatly.

The enemy is testing me to the utmost, but I am free from his power through the power of the blood; God is revealing his word to me and I am understanding the mysteries of godliness better than ever before. He was with us in great power last night in the home of Bro. John Hargott, while in family prayer. One sister shouted, a brother laughed for joy and my own soul was filled with glory. Pray for me that I may keep victory over the enemy.

MRS. MAGGIE M. DIXON CASON.

### GLASGOW JUNCTION CIRCUIT.

We began a revival meeting at Highland Chapel the first Sunday in November and continued about three weeks. There were twenty-three conversions, and seventeen additions to the church. Those who were converted went to altar, and there wept and prayed until they were saved from sin. I believe in the old-time mourners' bench, and I never expect to try to get the people saved in any other way. I hope the Lord will take me out of this work before I get in the habit of asking the people to stand up in the congregation, and confess Christ, and then invite them to come up and join the church, when probably they haven't as much as gotten under conviction. If we had conducted such a revival as that at Highland Chapel, we might have had at least a hundred conversions; but we have too many sinners in the church already.

The people say that this was the best meeting that Highland Chapel has ever had. The weather was ideal, and the people came by wagon loads, and sang, prayed, and shouted in the old time way. I

believe there are some as good people in this church as you will find on earth. Some testify to the experience of entire sanctification, and others are seeking the experience. I had rather have a few people of this kind to help me in a meeting, than to have all the worldly-minded people this side of China.

I did my own preaching during this meeting, with the exception, that Bro. Lum Dail preached two or three times for me, while I took some much needed rest. We had a very sweet service on Thanksgiving Day and we took an offering for our Methodist Orphans' Home which amounted to \$9.00.

We began our next meeting at Merry Oaks, Dec. 4. We are earnestly praying, and expecting great things from God at this place. Pray for us.

Yours sincerely,

C. P. WATSON, P. C.

### PENIEL, TEXAS.

The year of 1910 is passing into the eternities; it is waving its last good-bye to the flight of time never to greet us with its golden opportunities again till we meet it at the judgment of Jesus Christ. We shall have to say, "What I have written, I have written"; all the words and acts that are chronicled in our history will come back to us when we meet 1910 on the eternal shores.

With us, we have scored some gracious victories for our King, but as it seems to us, we have been defeated on some battle grounds, yet we have the blessed consciousness we have done, under all circumstances, what at the time, we thought best for the kingdom of our Christ, and we plead the blood to cover all our mistakes and ask for greater wisdom and more grace for the duties of the new year 1911, that is about to say good morning to us.

We traveled in the past year over ten thousand miles by rail and several hundred by land, preaching over five hundred sermons and witnessing the conversion and sanctification of nearly one thousand souls. The toils and hardships, with the burdens we have carried, have cut deep into our life, but can say, thanks be unto God who giveth us the victory and causeth his face to shine upon us.

No doubt many of THE HERALD family have prayed for us and God has heard their prayers and in the day of eternal rewards will share with us in the spoils. We appreciate every prayer that has been offered for us, and every word of encouragement that has been spoken to us, and all the help we have received in any way to help us in winning souls for Jesus.

The incoming year will bring new responsibilities, increased light, greater opportunities and heavier burdens and we ask you to remember us at the throne another year; we want to do more, sacrifice more, suffer more, and see more results from our labors next year than this. There is not one thing that we would not do, or suffer to help lost souls to Jesus. We are ready to go anywhere or help anybody to save men. If any pastor or people desire our help and write in time we will gladly respond to their call. For seven years we have labored as an evangelist in the southwestern states preaching from the street corner to the great camp meeting and we would like to give some of our winter and spring or fall dates to other states. My summer work in camps is all taken. Let all THE HERALD family pray that the Lord will direct me in my work. Yours for souls,

Peniel, Texas.

J. B. McBRIDE.

### WILLOW, INDIANA.

Sunday night, November 27, we closed a successful meeting at Willow, Ind., in which a goodly number were converted, reclaimed, and wholly sanctified. Some said it was the best meeting ever held in that place. The Methodist Episcopal Church is the only one in Willow, and we did not find it an easy one in which to work. In former years there was a feud in the church, the effects of which, they say have not yet passed away, and some of the members seldom attend the church services. Then the people there are very conservative, and it was like raising the dead to get them to move. A good many holiness evangelists have held meetings in that place, and many of the people have attended holiness camp meetings, and other meetings for the promotion of holiness. Some entered into that experience, and are pushing the work along holiness lines, but many held back, and we fear have fallen from grace, though some of them continue to go through the motions of prayer and testimony, but their prayers and testimonies sound very much like the rattling of a tin pan. They have neither pith nor power in them; they are as dry as a powder-horn, and as empty as a last year's bird's nest.

The most of those converted and sanctified are substantial people, and will add to the spiritual force of the church, and put some new blood into it, a thing very much needed. A goodly number of people attended from other churches. Some of them were in the experience of holiness, and rendered good assistance in the meeting, others got the experience of pardon and purity, and will add to the spiritual forces of their own churches.

There were some members in the Willow Church like we find in too many churches, who are hospitable, and in a measure liberal in the support of the church, and are fairly faithful in their attendance upon the church services, but who lay no claim to being converted, and put forth no effort to be

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converted. A lethargy has settled down upon them that is appalling. We wonder if pastors and evangelists have not been too much inclined to condone their condition, rather than deal with them as with outbreking sinners. It is possible for a person to be so good that he is good for nothing along spiritual lines.

Well, the holiness movement is moving, and we propose to give it the biggest shove we are capable of giving it. Amen! J. L. GLASCOCK.

#### ECHOES FROM KANSAS.

We closed out the Fairview meeting with gracious results. Next we were at Cullison, Kan., assisting Rev. Darby, pastor. Found there a faithful pastor, but a discouraged church and a people, in the main, that had but little respect for God and his servants. The victory over the latter was marked. After a few days praying and preaching, we were given the most respectful hearing and conviction rested upon the audience. There were a goodly number who professed to having been renewed or reclaimed and some definite professions of conversion, and one clear sanctification, while a number were seekers who did not get through. A siege was needed but our time was limited. Russelism or no-hellism had so gotten hold of the minds of the people, that we had to give line upon line on the doctrine of eternal punishment; this, more than the theme of holiness is needed to awaken most people these days.

We are now with Rev. Hutsell, pastor, at Ford, Kansas. A spiritual church here, but some grave things in the way of a revival. First, it is a "burnt district," having had holiness meetings here for years, but perhaps the most serious hindrance is that a brother who was pastor of this, the M. E. Church, two years ago, has organized a church of another name, in this community and some have left their mother, who gave them spiritual birth and had continued to give them pastors who fed them on the most wholesome gospel food, and have united with this new church. The world attributes these departures to holiness. Not so, but it is evidently lack of judgment or steadiness of faith. "It is a good thing that the heart be established with grace; not with meats."

Thus far our services have been unctious, attended by convictions and some bright professions, both of conversion and sanctification. The battle is hard, in that sinners are resisting, but we have splendid audiences and fine order. In our last letter we were made to say in regard to our Bethel meeting, "The last service was wonderfully owned of the Lord. A number were at the altar and two men and one sister clearly converted." We meant to punctuate so that it would be understood that the above professions were at this last service. There were other professions during the meeting.

J. C. JOHNSON AND WIFE.

#### EDGEWOOD CIRCUIT.

We began a meeting with the pastor, Bro. B. F. McLendon, at Pisgah Church on the Edgewood Circuit, on Friday night, Nov. 18, and closed Sunday night, Nov. 27. God was with us and put his seal of approval upon every service and precious souls were graciously blessed. Some were saved, and some sanctified, and a few reclaimed and established in "righteousness and true holiness."—Eph. 4:24.

The meeting grew in depth and breadth clear to the end. And the last service was the sweetest and best.

The people were kind and generous, and we did so much enjoy their hospitality. May the blessings of our God be upon them always, and may they ever "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:18.

Bro. J. A. Williams of Cerro Gorda, N. C., the good old "Blacksmith Evangelist," who has been in the work for a quarter of a century, was with us in the meeting, singing, praying, exhorting, selling song books and Bibles, and doing good in every way possible. Bro. Williams is getting somewhat feeble now, and is fast ripening for the mansions of glory beyond the river. Bless his good old heart!

Bro. McLendon is a true holiness preacher and a fine fellow to work with. He stands by a man that will preach the truth, and you can't make it too hot or too strong for him. He has done a great deal for the Edgewood Circuit the past year; and the people are clamoring for his return to them again for another twelve months. Bro. McLendon preaches a great gospel and exalts a great Savior and will do good wherever he goes. He is a hard student and has already a fine library of the very best theological books of the world. He is also a great student of the Bible and in a few years will be one of the foremost holiness preachers of the land. May God bless Bro. McLendon and keep him humble and sweet, but true and firm.

Now my last meeting for 1910 is over, and I shall be home with loved ones—reading, writing, singing, praying, and resting, till the first of January, 1911. But who can tell what will transpire between now and then? No mortal man can know! But should we live and Jesus tarry we are expecting 1911 to be the very best of all the years in his delightful services.

Clinton, N. C.

REV. A. B. CRUMPLER.

#### WILMORE, KY.

Come all ye that love to read reports of revival meetings and I will declare the results of the protracted efforts at Lewisport and Bowling Green, Kentucky.

The work at Lewisport, Ky. was general, genuine and substantial. It was not what might be called a "sweeping revival" yet, however, there was some "sweeping" done; the dust flew and a part of the ground floor of the church was cleansed. The gospel of a free and full salvation was proclaimed. The town and community at large felt the influence of the meeting. There was a beautiful spirit of harmony between the different denominations. The Evangelist endeavored to avoid those things that needlessly offend and did not try to "stir up more snakes than he could kill." Zeal was tempered with knowledge and severity was served with kindness. Souls were saved and some new members were added to the church.

Bro. Metcalfe, the pastor, was not physically able to attend many of the services. He has exerted a wholesome influence over the town during his years of pastorage there.

Bro. Howard Callis, an Asbury student, led the singing. He is a good singer and a promising young man.

The meeting at Bowling Green was held in the M. E. Church, of which Rev. B. Helm is pastor. Revs. H. C. Morrison, Ruth, McLaughlin, Close, and other holiness evangelists have held meetings there. Hence holiness was not a strange new doctrine to the people. The cold weather reached town just at the critical time and turn of the revival, consequently some of the church members' piety

was "frost bitten" and there was a relapse in point of attendance. Others came and a few received definite blessings. But for the constant revivals of the past, the cold wave, the Christmas tide and the "Time limit" there would no doubt have been a great moral and religious upheaval.

Rev. B. Helm is a man of deep piety, broad culture, strong conviction and implicit faith. He and his good consecrated companion are doing a splendid work in that institutional center of our state.

The last Sabbath of the Lewisport revival, Rev. A. A. Niles, the sanctified Baptist of Henderson, Ky., was with us. He delivered the doctrine of holiness in a plain and invincible manner. He lifted his venerable locks and lofty brow, his eyes flashing fire, his feet stepping to the inductive music of logical facts and cried at the close of his periods or perorations, "You know it!" Thank God for such hoary-headed heroes as Bro. Niles. I wish he would yield to the entreaties of his many friends and give us from his trenchant pen a production on the theme of holiness. He is well posted on the subject, and a book on holiness by a Baptist minister would accomplish much good.

ANDREW JOHNSON.

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## Untying The Knots of Life.

By  
REV. H. L. POWERS.

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For over three years my hearts cry was to the Lord, that I might be able to intelligently respond to the call of the Holy Spirit, to give to the Christian World, what was revealed in my own heart life after Christ had forgiven my sins, namely, The Untying of the Knots of Life, and what I had found in my own life, I had seen in others, I was brought to see differently, that every Christian, after they had found their new life had Knots to Untie to make them to be their best for God and humanity. So here I will name a few of the Knots that is found in my little book.

Introductory.  
Unsystematic Study.  
Unstable in Purpose.  
Unsettled Desire.  
False Imagination.  
Incorrect Thinking.  
Sandy Aspirations.  
Personal Ambition.  
Thoughtless Conversation.  
Motive in Reading.  
Incentive in Seeing.  
Habit of Hearing.  
Neglected Memory.  
Forgiving not Forgetting.  
Unholy Passions.  
Dignity for Simplicity.  
Purification not Maturation.  
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Tradition in Experience.  
Neglected Patience.  
Mental Trusting.  
Repetition in Prayer.  
Formalism in Prayer.  
Oneness in Testimony.  
Chafed Fruitfulness.

Tainted by Discouragement.  
Worrying Without Cause.  
Fostered Suspicion.  
Undue Sensitiveness.  
Unnatural Reasoning.  
Misguided Judgment.  
Retired Indifference.  
Selfishness for Charity.  
Fanaticism for Zealousness.  
Thoughtless Irreverence.  
Feeling for Faith.  
Desire for Decision.  
Reputation for Character.  
Lost Opportunities.  
Opinion for Principle.  
Neglected Sociability.  
Duty for Love.  
Profession for Possession.  
Two Lives for One.  
Unnatural Appetites.  
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## EDITORIAL

**REV. H. C. MORRISON**

### MY PATCH.

A. L. Grey.

Compared with circuits at home, mine is a very large patch, and yet it is only a very small portion of this great mission field. My circuit includes the whole of the civil district of Shahabad which has an area of a little over four thousand square miles and a population of two million. The people for the most part are farmers and seldom fail to have a good crop all over the district, and never in those parts through which the two large government canals and their numerous distributaries run. The two main canals run almost the entire length of the district and the distributaries make off from both sides carrying the life-giving flow for miles and irrigating thousands of acres of otherwise almost useless land. Herein is one of the many great blessings the British government has brought to India. These canal systems which the government has caused to be constructed, irrigate nearly nineteen millions of the 44,000,000 acres of land that are irrigated in this country, and that too, at one-third the cost of the cheapest irrigation system known to the country before the advent of the British rule.

Another great blessing which followed the Union Jack to India, is the railway systems that cover the country like a gigantic spiderweb. The line of the greatest of these systems crosses our circuit at both ends and two narrow gauge lines under construc-

tion will open up the interior. Besides these we have a steamboat service on one of the canals, so you see the great multitudes in my circuit are comparatively easy of access, and with men and money commensurate with the need, we could speedily evangelize this portion of the world's population.

From the above you have learned something of the task before us but before it is seen in its true light, I must tell you of the present force at work at it. Besides our own force of mission workers, which includes one missionary and his wife and eight native workers, there is a German missionary and wife and three native workers. The Germans have been in one corner of the district about sixty years but for some reason or other have failed to get many converts. It may be they have gone to the task with a weak faith and dimmed hope. He knows, but at any rate they have failed to see the desire of their hearts. I may say right here, that I admire men and women who will stick to their job so long without seeing the coveted visible results. It takes courage of some kind to do this. God reward them. So you see that every Christian worker in this patch I call mine, is responsible for at least 133,333 souls. As we think of this we exclaim, Lord, who is sufficient for this?

Of the entire population, perhaps fifty thousand have been more or less brought under the influence of the gospel and of these only a few over one thousand have publicly confessed conversion, and these during the past two years and a half. We thank God for the little that has been accomplished and pray him to make it possible for us to speedily send teachers to those villages from whence urgent calls are coming and where an open door of opportunity awaits us. Help us in prayer.

Until a little over two years ago our work was independent and of a general character. We had schools, preached in the melas, and villages, and, of course, among all classes, with our small force of workers we attacked and attempted to drive back the entire anti-Christian forces, and compel the whole army of Hindus of Mohammedans to surrender to Jesus Christ, instead of concentrating our efforts upon one position until the line should waver, fall back and surrender to the Captain of our salvation.

We longed to see on our own circuit what was happening in other parts of India. We read and heard of people leaving their idols in great numbers, and began praying for such scenes in our patch. I visited one place where the people were confessing Christ by the hundreds and returned home feeling sure that what God was doing elsewhere he could do on my circuit. So, after prayer, we decided to pass none by, but make a special effort to win the low castes first, or, as one of our native workers put it, "to wash India's feet." The low castes are considered the feet of Indian society.

As soon as arrangements could be made, a native preacher was stationed in a large town where were two Mahallas of Chamars (leather tanners and shoemakers), with instructions to preach the gospel to all as opportunity was given, but make a special effort among the Chamars. At first the people were suspicious and ill at ease because of his frequent visits to their Mahallas, but gradually doubts gave place to confidence, friendship followed, and in less than six months I had the joy of baptizing sixty-three of those people in one day. Others followed until now the people of both Mahallas are Christians.

This break occurred in March, 1908 and since then the work has spread from village to village

until now we have a Christian community of over one thousand. We also have several hundred more under instruction, many of whom are now writing for me to come and give them the chance of confessing Jesus in baptism. Not only so but thousands have come more or less under the influence of this revival, some of whom are calling us to come and teach them while others have entered the valley of decision, and in their distress are looking to us to point out the way to the true God.

Within the bounds of my circuit there are 121,000 Chamars, and I believe if we could have the workers and the needed funds they could all be gathered into the Christian Church in an incredibly short time. The work would also spread to other castes for when we get India's feet (the low castes) into the kingdom of God, the head (high castes) will surely follow. Moreover, the work would leap over the boundaries of our circuit and spread to other parts, and increase in momentum and power, until mass-movement would touch mass-movement, and thus hasten the day that is surely coming, namely, when the temples and mosques of this vast empire shall either be places of worship of the true God or tombs of a dead religion.

I must now mention the character of the work. While believing that even a nominal Christian is better than a heathen, and that a nominal Christian of India has as good a chance of reaching heaven as one in America or England, yet, if I could write of numbers only, it were vain to take up space in your valuable paper.

I have frequently been asked if the people are really converted, and must confess I have at times been unable to answer the question until I came to know what my interrogator understood conversion to mean. If conversion means a turning around, then, these people are converted; for as far as we can see, they have turned from their idols to God. As far as they have learned of our God, they love him, pray to him, and confess him before all. But if conversion means that they discontinue the use of tobacco and the women the use of ornaments, such as rings and bracelets for the ears, nose, neck, arms, wrists, fingers, ankles, and toes, and the use of paint, then all of the women have not been baptized. Indeed, if this test were applied to the European Christians and missionaries of this country, and to the ministers and church members of the homeland, many would be found wanting. But if conversion means (and it does) a change of heart and a transformation of life up to the light one has, then these people are converted. Before, they worshipped idols, now they worship Jesus Christ according to the knowledge they have; before they lived in slavish fear of their gods and goddesses, but now they do not shrink from tearing out places of heathen worship, smashing up the idol they once worshipped, and consigning to the flames what was once their sacred books.

But, perhaps, a more sure sign is personal testimony by lip and life, and efforts, though feeble, to win souls. They tell what they know about Jesus and seek to bring others to him. As a result a convert of only a few days has succeeded in preparing the way for us too, and in getting a whole village to seek the Lord. Some have witnessed a good confession before police and magistrates' courts, before threatening heathen neighbors. These and other signs indicate that a very real and definite change has taken place in the lives of these people who have so recently emerged from heathenism, and who, for no other consideration than an off-



of salvation through Christ, have suffered being tempted by threats, by beatings, by false court cases, by having their houses burned, and by being otherwise persecuted by their heathen neighbors. I now wish to call your attention to some special cases, which to us seem remarkable among our converts, for, as in other countries, so also in India during revivals there are some notable cases among the converts.

Samuel Sakhi Chand is from a high caste known as the halwai or sweet-meat makers. From their hands all caste may eat. He attended one of our village Sunday schools and was greatly wrought upon while studying the story of Ruth. The next Sunday he stood up before all and expressed a desire to make the true God his God. After the service was over he broke caste by eating food with our native pastor and was baptized at our evening service. He is now an exhorter in the mission and gives promise of a good worker. When baptized he was counted as dead by his old uncle and every door of relatives and former friends was closed against him.

(CONTINUED.)

#### EVANGELISTIC AND PERSONAL.

Rev. L. B. Bridgers: "We held a good meeting at Corbin, Ky., which was a union meeting of the Y. M. C. A. and five churches. My father, Rev. J. B. Bridgers, of North Carolina, was with me. I am now at Butler, Ky."

William H. Evans: "We have just closed up a year's revival campaign on the Pacific coast and God gave us some of the greatest victories and finest meetings of our life. To him be all the glory. Brethren in the East and North desiring my services, should address me at Dallas, Tex."

M. O. Heady: "We recently held a meeting at Madison, Ill., assisted by Rev. J. G. Rogers, of Long Beach, Cal. He was my pastor fifteen years ago in Wichita, Kansas. The meeting was good from the first and souls were reclaimed, sanctified and every one built up in the Lord who walked in the light. Eternity alone, will reveal the great good accomplished in this meeting."

Rev. C. M. Dunaway will hold a Christmas meeting at Stockbridge, Ga., beginning on Christmas day and running a week or ten days. Rev. Sam Haynes, of Atlanta, will also be in the meeting assisting in preaching and singing. The meeting is to be held in the M. E. Church, South, Rev. W. O. Butler, pastor. Let THE PENTECOSTAL HERALD readers pray that the Lord may own and bless the meeting in a large degree.

H. Roszell: "Would it be amiss to write a few words for publication in your blessed paper and tell that the Lord is doing great things for his faithful followers here in sunny Kansas in saving souls. The Wesleyans, a short time ago, formed a little class here and the Lord is wonderfully blessing their efforts in gathering in the perishing ones. Praise his name! He is the same yesterday, today and forever."

W. B. Garriott: "We have recently closed a revival at Salem Church on the Germantown circuit. The Lord was with us from the beginning and assured our hearts of great victory. Rev. W. W. Green did the preaching and God used him and he preached with power. There was deep conviction upon the people; about fifteen professed conversion, three were sanctified and three united with the church. We covet your prayers for just such a revival over the entire work."

Rev. J. H. Newberry: "We are glad to an-

nounce that we are in a great meeting at Ashland, Ky., in the Centenary Methodist Church, Rev. B. M. Keeth, pastor. The Spirit of God is doing a mighty work and the entire city is being awakened. We are having the co-operation of other pastors, the pastor of First Church, Rev. Spencer, leading the singing. He is a godly man and a fine singer. The crowds are large, the devil is retreating and the army of Immanuel is marching on to signal victory. We may continue throughout the holidays. My prayer is going up to God for a universal revival of religion."

Rev. Robert Johnson, pastor of the Louisville Circuit, has recently held two revivals on his work in which there were one hundred and fifty souls saved, and fifty additions to the church. Bro. Johnson did his own preaching running the revivals about five weeks, with the above results. We believe this is the normal way to do things and when such a state of things comes to pass, the wail of a backslidden Zion will be heard no more.

Rev. T. F. Maitland, Wilmore, Ky., has some open dates from June 1 to July 15 which are not taken and he would be pleased to make dates with pastors desiring his assistance at this time. Bro. Maitland is a good preacher and a safe man to have in your pulpit, so you will not make a mistake in employing him for revival services. His wife is also excellent help at the organ and in song.

Rev. Andrew N. Johnson, the noted evangelist of Kentucky, and Miss Augusta M. Balch, of Lynn, Mass., will be united in marriage at the Pentecostal Church, Lynn, Mass., Monday, December 19, 1910, at 8 p. m., Rev. Edward Borders officiating. THE HERALD extends congratulations to this young

couple accompanied with a wish for a long and useful life.

L. Lee: "I send a report of our meeting at Polsgrove, Ky., which closed Dec. 4. Bro. Wood, our pastor, did the most of the preaching and Bro. L. B. Thurmond came in the last of the meeting and helped out wonderfully. Thanksgiving was a good day, there being three sanctified and the church graciously blessed. In all, there were four sanctified, one saved, one reclaimed and the church built up. Bro. Wood is a good man and when he gets hold of a meeting he turns it loose and does not put bridles on any one. The way gets better with me all the time, for which I praise the Lord."

#### CHRISTMAS CONVOCATION AT MERIDIAN COLLEGES, MERIDIAN, MISS.

There will be a Convocation for Christian Workers or "School of the Prophets" at Meridian Colleges through the Christmas holidays to which everybody is invited.

Rev. Chas. H. Babcock of Portsmouth, Va., Miss Theo. Wales, Traveling Secretary of the Young Women's Christian Association of the Gulf States, Miss Celia Condret of New York, and others will take part, aiding the pastor, Rev. Jos. H. Smith, who will be in charge.

Some of the preachers and professors in the colleges will render assistance and a feast of good things is being arranged. Free entertainment will be provided for all who come by writing to Mrs. Jean Kincaid Smith, Meridian, Miss. Come and rest and enjoy this spiritual feast.

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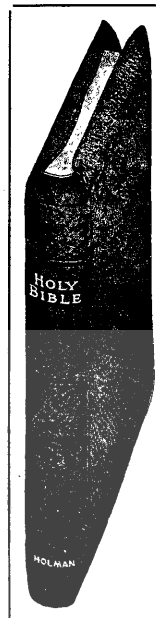
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## The Missionary World.

### MISSIONARY SPECIALS.

At its meeting in October the Board of Missions adopted by-laws covering several important points raised in a statement made by the General Secretary. Three of these by-laws were as follows:

All new enterprises and advance movements shall be considered by the Board on the same basis as current expenditures, and if approved shall be put on the list of appropriations.

All special objects, to be put before the Church or assigned to individuals, churches and other bodies, shall hereafter be selected from the list of appropriations; and it shall be the duty of all connected with the Board to encourage and assist in the full collection of such specials.

No person shall be allowed to solicit special gifts without authority of the Board.

These by-laws were adopted with the following purposes in view:

1. The prevention of an unwise multiplication of specials thus creating confusion, defeating their successful completion and endangering the financial interests of the Board.

2. The securing of a just and equitable share in the specials by all our fields and insuring the advocacy of the enterprises most needed in the various fields as specials.

3. The proper correlation of these specials with the logical development of the whole work of the Board, thus preventing the evil effects of over-emphasis and one-sided development as to enterprises or fields.

4. To save us from deficit and insure the completion of enterprises undertaken as specials by concentrating on those selected by the Board and pressing them through without dividing our forces and diverting attention by the springing of new ones.

5. To encourage pastors and people in the raising of their assessments by identifying specials and assessment, and allowing the specials authorized by the Board to count on the regular collections.

Experience has amply proven the evils for which these by-laws are meant to be a remedy. It is also clear that if the policy adopted by the Board is adhered to we can remedy these evils. On the other hand, if special calls are to be made in the interest of certain fields and enterprise during the year and independent of the Board's action, confusion and harm must result. The fact is not changed by the worthiness and urgency of the causes, nor by the prominence and good intentions of their advocates. Such causes should bide their time and take their chances with other interests for orderly and authoritative presentation.

The sum total of specials that we can hope to raise is, like the assessment, limited. Whenever this sum is in part diverted from those objects that the Board is already committed to, there is danger of deficit or of failure at one point or the other.

Specials, as conducted by us, are in

the nature of an additional assessment. They constitute a call on the Church and are a levy on its liberality and loyalty for missionary needs just as the assessments are. In order that the Board may direct its affairs intelligently it can be seen at a glance that it alone is competent to make these levies. Moreover, new enterprises bear a logical relation to the annual budget of expenses and are to be considered, not alone, but in that relation. We have now work in hand, missionaries to care for and enterprises projected already to consume all our income for several years, unless there should be a large increase in receipts, for which we hope and pray. If we unitedly stand by the present policy of the Board and concentrate on those enterprises that are set forth by it as most urgent and important, we can keep the work going and provide for its logical and orderly growth in all our fields. But if we divide our forces and yield to special pleas, however important they may be, and however high their sanction, there will inevitably result hurtful and discouraging retrenchment at some points. The Board is composed of men and women chosen for their wisdom and ability to handle the missionary interests of the Church. They have adopted this policy after a careful study of the conditions and with their eye on the whole field. We believe we can rely on the whole Church to co-operate on this rational and business-like basis which will deliver our missionary administration from some of its chief embarrassments and greatly contribute to safe and orderly progress.

We shall be happy to correspond with those churches or individuals who may desire to support missionaries, or other workers, aid our schools, build churches, or otherwise give special help to any of our fields. We will do all in our power to assist in the selection of an object that will appeal to the interests of the people, and at the same time be in harmony with the policy above outlined.

### LAYMEN'S MISSIONARY MOVEMENT.—A SUCCESSFUL DISTRICT LEADER.

By G. M. Phillips, Lay Leader, Louisville Conference.

The success of the Laymen's Missionary Movement depends more upon the district leader than any one else. It rests upon him, with the hearty co-operation of his presiding elder, to secure a leader in each church who will organize his church and put the laymen to work.

It is the business of the district leader to get the right man in each church. It is easy enough to get a church leader elected or appointed, but in a majority of cases the matter ends right there.

The first and most important duty of the district leader is to secure the full and active co-operation of all the preachers in his district. This is not always the easiest task he has before him.

Owing to a misunderstanding of the work some preachers are prejudiced against it, but if the district leader will put the work squarely before each preacher in his district, and show him that it is the purpose of the Laymen's Missionary Movement to relieve the pastors of much of the unpleasant duties they now have to perform, and to give them more freedom and better opportunity for preaching the gospel, he will get the fullest sympathy and active co-operation of every preacher in his district.

That all the difficulties and problems may be solved and the Movement launched successfully when the district leader puts his heart into the work, and his shoulder to the wheel, has been fully demonstrated in at least one district of the Louisville Conference—the Henderson District.

The Leader, Brother R. S. Eastin, is a man of strong faith, bright religious experience and a willingness to work for the Master with a zeal and purpose that know no such word as "fail." He holds a responsible position, requiring his constant attention six days in the week, and is a man of small means; yet he has worked his district up until it is the best organized district in his conference, if not in the entire church. If the district leaders throughout the church will go to work with the same purpose and devotion, the Laymen's Missionary Movement will soon be known by what it does, instead of what it proposes.

### Among the Schools.

#### Great Revival at Meridian Colleges.

The Lord has wonderfully visited Meridian Woman's College and Meridian Male College in a joint revival service conducted by Rev. E. L. Hyde of Pennsylvania. The altar was filled the very first service and several were saved and there was not a single day that people were not drawn into the kingdom. Frequently there were as many as two dozen people saved between services so great was the revival spirit on the students. Quite a number from Meridian and the vicinity of the colleges attended the services and some were saved who were not college students. A few people entered into the experience of perfect love or entire sanctification but the greater part of the work was done with the unsaved.

When the meeting closed there were perhaps a dozen in the Woman's College and perhaps two dozen in the Male College who were not Christians. Prayers were answered for many who had been resisting for a long while. Mothers' and fathers' hearts were made glad in distant states when they heard good news of boys and girls that had been saved or reclaimed.

Brother Hyde conducted a safe and sane revival service full of fire and of the Holy Ghost yet free from any fanaticism or extremes. He was loyal to the church throughout. Brother Hyde is a good mixer. He gets hold of people and especially the young people. He preaches short sermons, hardly ever as long as thirty

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minutes. Had plenty of time for good altar service and let the congregation out early so that nobody was worn out and the fruit was greater than usual.

We heartily commend Brother Hyde to any pastor who wants a good, safe, sane, Holy Ghost revival. He gets results and along right lines. God honors him greatly. He is full of life and yet full of spirituality. Out of one hundred and twenty-five Methodist Churches in Philadelphia, he has held revivals in eighty-four of them and many times over in some of them, besides in many churches of other denominations. He has conducted the children's services at Pittman Grove camp meeting for eighteen consecutive years and has been for eighteen consecutive years a helper in the camp meeting at Mountain Lake Park, Maryland. We ought to use him more in the South. He would be a great help to any church or school. After Brother Hyde has left, the revival fire still burns. The spiritual atmosphere of the college is beautiful. God reigns and we give him the glory.

Keep praying for the work here. We have a large number of young preachers and student volunteers for the mission fields preparing for the mission work as well as a large number of Christians for the various walks of life and the profession of teaching. About eight hundred students are gathered here at these colleges from about thirty states including Cuba, Mexico and Canada.

J. W. Beeson,

Pres. Woman's College, Meridian, Miss.

#### Notes From Illinois Holiness University.

The University has had a most successful year thus far. A beautiful spirit of unity pervades the entire institution. It is sweet to even be on the grounds. Visitors frequently speak of feeling the Spirit upon entering the buildings. Truly the Lord is over I. H. U. In almost every chapel service the Holy Spirit gives special outpourings and the school is lead out in prayer, in tears, in thanksgiving, in singing, in shouting, or in a holy calm, occasionally broken by ejaculatory expressions of feasting souls while the leader of the chapel exercises brings a message of truth.

The most encouraging feature about the spiritual life of the University is that there seems to be no disposition to work up a certain kind of service, but there is an abiding tendency to take as best the way that the Spirit leads. There has been no decline in spiritual interests since the first day. The missionary zeal is gaining in momentum every week and students are being saved and sanctified all along. Quite a number of strangers and friends have come to visit for a few days and have been saved or sanctified while here. It is really wonderful. Perhaps some one will think that students living under such tense pressure cannot study their books, but the teachers say they never had better work done for them. The much appreciated fact is that the students are not under pressure at all; this high plain of Christian living has become natural and normal. Why should it not be so?

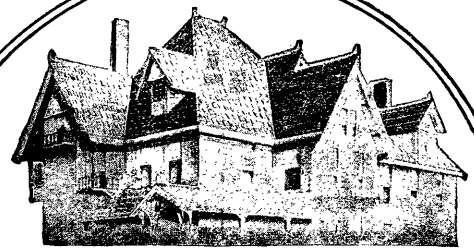
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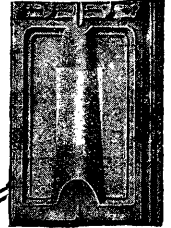
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A few weeks after school opened it was decided to have a revival. Rev. N. B. Herrell of this place was asked to do the preaching. He began at once and in six days almost every student who was unsaved when he came was saved and sanctified. Bro. Herrell did excellent work, for God was graciously with him. The entire school was lifted toward God and has been growing in grace ever since.

The faculty is made up of teachers from six different states and the student body from twelve states and Canada. The Administration Building will be ready for the winter term beginning January 3rd. It is indeed a beauty. The holiness people should be glad for such a building dedicated to truly Christian education.

Ezra T. Franklin, M. A.

Georgetown, Ill. Acting President,

### The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR JANUARY 1, 1911.  
The Kingdom Divided. 1 Kings  
12:1-24.

Golden Text.—"He that walketh with wise men shall be wise." Prov. 13:20.

#### The Statement.

Solomon, in his old days, went sadly astray, and with his personal sinfulness became oppressive. Meanwhile, he had found an industrious and powerful young descendant of Joseph, Jeroboam, the son of a widow, and had promoted him to the position of a kind of provincial governor over all descendants of Joseph. As a result of Solomon's unfaithfulness, God sent Ahijah the prophet to Jeroboam, and by a forceful illustration informed him that he should later be promoted from the dependent headship of one tribe to the headship of ten tribes. We cannot tell how perfectly Jeroboam understood the import of this prophecy, but Solomon heard of it, and in his blindness sought to thwart the plan of God by killing Jeroboam; but Jeroboam es-

caped into Egypt, where he remained till Solomon's death. Then, hearing that Rehoboam, the natural heir to the throne, had gone up from Jerusalem to Shechem, the principal city of the ten tribes, to receive his authority over them, for the authority of the King of the Hebrews was a delegated authority, Jeroboam returned from Egypt to serve his country in securing their rights. Under his leadership, the representatives of the ten tribes made reasonable demand for a charter of liberty. They were tired and overburdened by taxation and free service in constructing great buildings and supporting the gorgeous house of Solomon. There was at least a vein of prudence in Rehoboam, for he took three days to prepare the answer, giving himself time to confer with Jerusalem, and to hear the arguments of old and young counsellors. Shechem is about thirty miles north of Jerusalem. But this was a case of beginning wisely and winding up foolishly, for he forsook the counsel of moderation and followed his instincts to be proud and oppressive, as the young fools of his cabinet had advised him.

#### Are Youth And Folly Inseparable?

Some one observed that it would be better for a boy if he could sleep through the period of his adolescence;—fall asleep, say at sixteen, and wake up between twenty-one and twenty-five, according to his precocity. This we do not believe; it is not necessary for any normal young man to be a fool. Rehoboam was humble over his mistake after it was too late to repair

the damages, but he saw his mistake beforehand, in time to avoid it. God sent him counsellors whom his father had trusted. There will always be a hand to point out the path for us, and a voice to say, "This is the way, walk ye in it."

#### Serve Them And Be Served.

The old counsellors advised "good words" and modified policies. By the advice, "be a servant unto this people," they showed the true meaning of a chief magistrate's office, the meaning we give it in the American republic. The ruler is for the people; not the people for the ruler. Such a life would attract the loyalty of the people under him. This rule applies in every walk of life. The man who wishes unselfish service must render unselfish service. One begets another, just as a soft answer turneth away wrath and grievous words stir up anger.

#### God's Hand.

God's hand is in it all. He does not predestine men to folly, but he foresees their folly, and adjusts conditions accordingly, making the wrath of men to praise him. The Hebrew people were not very plastic, and sometimes very provoking in their ways, but they averaged the best of all peoples in the world at that time, and we must think of them in the lessons before us as God's chosen nation, through whom he was pleased to develop his redemptive scheme and bring to the world a revelation of saving grace. These things happened while the fulness of time was approaching.

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FOR JANUARY 8, 1911.  
**Jeroboam Makes Idols For Israel To Worship.** I. Kings 12:25-33.  
 Golden Text.—"Thou shalt not make unto thee any graven images." Ex. 20:4.

#### The Statement.

Jeroboam was a chosen instrument of God, as is indicated in the preceding chapter. The selection of him, as in case of the selection of Saul, was based upon what he was at that time. One of the mysterious facts in observing God's treatment of man is that he never judges or appoints them today in anticipation of what they will become tomorrow, but in spite of this, allowing this to resolve its own adjustments. This is illustrated in the case of Judas Iscariot, Jeroboam, Saul, and others. When, fleeing from Solomon, Jeroboam went down into Egypt, he had occasion incidentally to observe the religious ceremonies around which the Egyptians rallied, and it is probable that in his gratefulness for a retreat he was a respectful listener to some of the expositors of Egyptian religion, who told him, as the best expounders of heathen religion will do, that the images were only symbols of divinity, the real god being worshiped by faith. Not having the errors of others to warn him, Jeroboam was easily deluded into idolatry, perhaps without realizing that it was idolatry. Were there not images of oxen in Solomon's temple? Was not this a gorgeous rallying point around which the national life had centered? If God had called him to head a separate nation, was it not divinely prudent that he should arrange to foster a national spirit in self-defence? Thus he could reason with himself and the people, and reconcile their consciences to worship in a place equally as distinguished as Jerusalem in the traditions of the fathers.

#### Forsaking The Cause of Promotion.

It was God who promoted Jeroboam; and this is true of many a man who springs from humble boyhood. When such a man becomes powerful it is easy for him to look to himself and forget God, devising a way to do without him. It is in the earlier struggles of life that we are naturally most conscious of our need of God, but our real need of him is no greater than it is when he has promoted us. The greater the promotion, the greater our need of him, though it may not follow that our consciousness of the need of him will be correspondingly greater.

#### The Ignorance That Blights.

Was not Jeroboam acquainted with the history of Aaron's sin with the golden calf? Did he know nothing of the trap which was set for Israel by the heathen through the pernicious advice of Balaam? Had he read none of the writings of Moses on the subject of idolatry? We venture to say that he was not a serious, prayerful, studious man, hence his fall, bringing a curse upon himself and those whom he was in a position to lead.

#### Millersburg Female College.

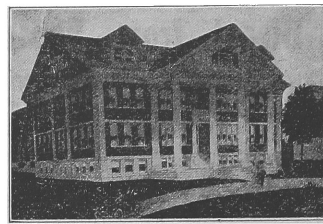
The many friends of this school, and the friends of Christian education in general, will doubtless be glad to hear of the unprecedented success of the institution. As for numbers in our boarding department we have all

we can accommodate, and have been compelled to turn away several for lack of room to accommodate them. This very gratifying condition has been brought about with rather less than the usual amount of newspaper advertising. Since we have been in our elegant and commodious new building, our teachers and pupils have been so thoroughly happy and contented that they are proving to be our best advertisers. Although there is not now a single vacancy in our boarding department, we are hearing of a number of new pupils who wish to enter school after the holidays. We will be able to accommodate a few new students in the building only in case all our present number do not remain for the spring term. It is usually the case that a few drop out after Christmas, especially if they fail to pass their examinations. Under these circumstances we will be glad to get new ones to take the places of the unfortunate ones.

Our corps of teachers are equal to the best we have had in the past, and in some instances I believe I can safely say that we have not had the equal of some of our present teachers. Some of our teachers are university graduates, others have had special university training for the particular department they are filling, while our Music Director has spent two whole years studying with some of the most noted music teachers in Germany. Last but not of least importance, our leading teachers are consecrated, active Christians.

The religious work in the college has proved to be unusually interesting and successful. We have the largest Y. W. C. A., and the largest Missionary Society in the history of the college, and we confidently expect to accomplish greater results along missionary and other religious lines than ever before. In addition to supporting the scholarship in Korea which has been done for a number of years by this Missionary Society, the President of the college has undertaken the support of a native preacher in Korea. The college Y. W. C. A. sent two delegates to the Territorial Convention recently held in Nashville, Tenn., and these delegates have given new inspiration to the work since returning and making their report of the convention to our association.

Our faculty and students shared most richly and graciously in the results of the splendid revival recently held in the Methodist Church by Evangelist Rev. J. B. Harris. In response to a call from Bro. Harris in the college chapel one morning seventy of the pupils rose to testify to having been either converted or reclaimed during the meeting. A number of others were converted or reclaimed later in the meeting, so that we feel safe in reporting about one hundred conversions or reclamations in the school alone, besides the many who were saved outside of the school. This revival was the most far-reaching in its power and influence of any revival we have had in Millersburg since I have been here. It was most gratifying indeed to see faculty and students enter most enthusiastically into the work of the revival from the beginning to the close. We have been more than ever impressed with the absolute necessity



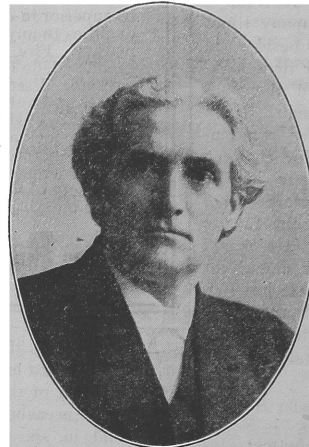
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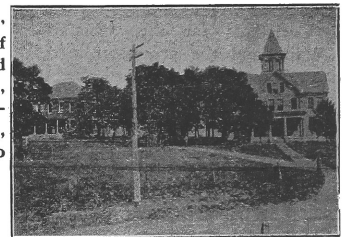
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ty of the church school and the private school as religious forces; and I heartily agree with the view of an intelligent Christian woman who said in my hearing recently that it is a crime for a man or a woman who is not a Christian to be put in charge of young lives as their teacher. When the church school and the private school cease to do positive and distinct religious work they ought to cease to exist.

With feelings of humility and deep gratitude to God, and with hearty appreciation of the aid of many friends who encourage us with their patronage, sympathy and prayers, we close,  
 C. C. Fisher.

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John 3:28-36.

Christ testified of nothing but what he had seen and heard, and was ap-

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## Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: May I slip into your loving corner again? I love your corner so well I cannot stay away. Our school began August 15th. Mr. Miller is our teacher. I like him very well. He boards at our home. Auntie, I have the paper that your picture is in, and I think so much of it. I have been corresponding with Bettie Pile, and also received a letter from Inez Woodward. Bettie has not answered my last card, and I never have heard from Bertha Lagrone. I was glad to hear from them all. Well, auntie, brother, sister and I visited my uncle's and I enjoyed my visit time. My uncle's little girl and boy came home with us and stayed a week, and we had another nice time. This is my third letter. I hope you will not get tired of my coming so much. Your loving niece,

Maces Spring, Va. Mattie Ann Neal.

Mattie, you need not worry about getting tired of you. We like to have you come. I am glad you love me enough to keep my picture.

Dear Aunt Flora: This is my first letter. I am 11 years old. I have one brother and three sisters. Our school will begin in a month, and I will be glad. I am in the fourth grade. My sister takes the Herald, and I enjoy reading it. I go to Sunday school most of the time. I would like to exchange post cards with some of the cousins. Walker Brickey.

Hollis, Okla.

Walker, I hope you will find some cousins who would like to hear from a Western boy. I am glad you like school.

Dear Aunt Flora: This is my first letter. I have been reading the Herald, and I like it very much. My home is in the West Indies, Hope Town. It is a nice little place. I go to school, and am in the third grade. I was seven years old February 4th. Who has my birthday? I go to Sunday school nearly every Sunday. I enjoy going. I have two older sisters and one little brother, and a little brother dead. I want to exchange cards with some of the cousins. Hope Town, Abaco. Vivian Russell.

Vivian, I know the cousins will be glad to see a letter from a cousin who lives in the West Indies. There are so many things you could tell them about your wonderful islands. Get your mamma to help you to write us a great long letter.

Dear Aunt Flora: I am a boy 12 years old. We take the Herald, and I enjoy reading the Children's Page. I belong to the M. E. Church. My pastor's name is Rev. Smithson, and I like to hear him preach. I like to go to Sunday school just fine. I have two sisters married, and a brother, and a sister in heaven. I want to ask a question: What is the shortest verse in the Bible? Your loving friend,

Philpot, Ky.

Clint, I like to hear a boy say that he likes Sunday school. I know a great deal depends on the teacher, but much depends on the boy.

Dear Aunt Flora: As I have read so many interesting letters in Aunt Flora's Hour, I thought I would write too. I am a Kentuckian by birth, but have lived in Kansas for ten years. I like Kansas very well. I am five feet one and a half inches tall, and weigh 115 pounds. I have blue eyes and light hair. I have three sisters and six brothers living, and a brother and sister dead. My mother is a widow, my father having died two years ago. My oldest brother is a cadet in the Salvation Army. My two oldest sisters are married, and one of them lives in Marysville, Wash. I am 15 years old. Aunt Vick, you must come again. I know we all love to read your letters. I sent a post card to Nanmie Bagland, but never heard from her. I have sent for some mottoes to sell, and will get a post card album for them if I sell them. Pray for me that I may always be a Christian. Your sister and niece,

Atwood, Kan. Mary A. McCain.

Mary, I hope you children do all you can to cheer your mother in her loneliness, and I am sure you do. I hope you may sell the mottoes.

Dear Aunt Flora: I see so many letters from the cousins, but none from this country. I guess you have all forgotten me. This is my second letter to the Herald. I live out on the farm. Cotton picking time will soon be here. I am not a Christian, but I hope to be some day. Pray that I may. I am 14 years old, have light hair and am five feet six inches. I would like to exchange post cards with the cousins. If this escapes the waste basket I will come again. Mason Forgy.

Comanche, Tex.

Mason, the cotton is all picked now, isn't it? What is there, my boy to hinder you

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from being a Christian? You are old enough.

Dear Herald: This is my third letter. Our protracted meeting was over last week. Brother Lewis helped, and several joined. My sister got married a week before the meeting. She married Mr. W. L. Ramsey. They will make their home in Wilson, La. My sister Nona will leave the 20th of this month, September, to go to Beeson's College in Meridian, Miss. There will just be two of us children at home this winter. Juniata and I. I have a little nephew about two months old. His name is Howard Earl Rogers.

Porterville, Miss. Cervera Boyd.  
Cervera, it must have been rather hard to see two sisters leave home about the same time. Try not to feel lonely.

Dear Aunt Flora: How are you all? I hope you are all well as I am. Mamma just got back from Nebraska last night. Our school commences in September. Our little friend, Lucy Grouse, is visiting us this afternoon. We are having fine weather, but it rained last night. I must close. Your own cousin,

Harnick, Ia. Ava J. Moulin.  
Ava, it certainly was nice for three friends to get together and write a letter to the cousins. I am glad you thought of us.

Dear Aunt Flora: Will you allow a little Harnick girl to enter the cozy corner? It has been a long time since I have written, so I suppose you have forgotten me. We are building a new crib. My mamma just returned from a nice days' visit to Nebraska. Auntie, I am bringing a new cousin with me. Her name is Lucy Grouse. Mamma and my sister went to Harnick today. Say, auntie, what is your full name? I would like to send you a post card. I have not received any post cards from the cousins yet. Lovingly yours,

Harnick, Ia. Eva Moulin.  
Eva, just send the post card along to the corner as you do your letters, and it will reach me. I think the cousins ought to remember you.

Dear Aunt Flora: This is my first letter to the Herald. I am 11 years old. Who has my birthday, October 30th? My nicest pet is my dear little baby brother. He is five months old. I am visiting my friends this afternoon. I wish you could see my little brother. Lucy Grouse.

Harnick, Ia. Lucy, I would love to see that little brother. I know he is sweet.

Dear Aunt Flora: My mother takes the Herald, and I have been reading your and the cousins' letters. I enjoy them very much, and would like to be one of the cousins. I live in the country, and attend the little country school. I am getting along nicely with my work. I do not attend Sunday school as there is none near me. I know some of the cousins, and would like to correspond with some of them. I would like to know if any one has my birthday. I will be 14 the 9th of October. This is my first letter. Shellie Crutcher.

Vine Grove, Ky. Shellie, right there is your opportunity. If it were you I would never stop till I got some one to help me start a Sunday school.

Dear Aunt Flora: Will you welcome a little Texas girl? I am eight years old, have blue eyes, fair complexion and am four feet tall. I help my mother feed the chickens. I have a little pet dog. We have a row boat, and I love to go rowing in it. Love to all. Oma La Four.

Wallisville, Tex.

Oma, you must be very careful with that boat or you will get drowned. Do you take the dog with you?

Dear Aunt Flora: I see so many writing letters to your interesting paper, I will write too. I am 11 years old. My birthday is the 14th of January. I have six brothers and three sisters. My mother is a Catholic. Cousin Laura Brammar, you have my name. I live on a farm and like farm life fine. I help my mamma milk. Love to all. Nona La Four.

Wallisville, Tex. Nona, you have my birthday. Isn't that nice? I think I have one or two other nieces with my birthday. I hope you will hear from them.

Dear Aunt Flora: Here comes a little Texas boy to join the happy band. I am nine years old. I live on a farm and like farm life fine. I have a little pet pig which my brother gave me. I hope to see this. Wallisville, Tex. Elmer La Four.

Elmer, that was kind of your brother to give you such a nice present. But I feel sure you deserved to have something nice. Dear Aunt Flora: This is my first attempt to write. I am 10 years old. I go to Sunday school and prayer meeting every Sunday. I live in the country, and enjoy the country life. I would like to receive post cards from the cousins. Your niece,

Mangum, Okla. Leo Johnson.  
Leo, you are a very welcome little cousin, and you may have a seat in the corner by me. Then you will not feel bashful.

Dear Aunt Flora: Will you let a girl from California join your band? I enjoy reading the letters on the Children's Page very much. I have been watching to see if any cousin had my birthday, June 11th. I would like to exchange post cards with any one who has. I am 13 years old, and have finished grammar school. I intend to go to high school. Love to you and the cousins. Jessie Thomas.

Selma, Cal. Jessie, you are doing wonderfully well to be ready for high school at your age. Take time to do the work thoroughly as you go.

Dear Aunt Flora: This is my third letter. I did not see my last letter in print. I am nine years old. I go to school and learn very fast. Miss Nora Dill is my teacher, and I like her fine. I like to read the Children's Page. I have one brother and one sister. One of my sisters died October 24th, 1908. I miss her still. Mamma takes the Herald, and I am always glad when it comes. Roy Heltsley.

Claymout, Ky. Roy, I know you do miss that little sister, especially if she was old enough to play with you. That makes the one you have seem dearer.

Dear Aunt Flora: Will you admit a Mississippi girl? A friend is sending me the Herald, and I certainly do appreciate it. I think it a fine paper. I attended a meeting at Mt. Peniel last week. It was held by Rev. W. D. Farmer, of Texas, and we had a good meeting. He is certainly a fine preacher. I like to go to school, and our school will begin in September. I have received several cards from the cousins, and would like to receive more. I will answer all I get. Much love to Aunt Flora and the Herald readers.

Lafayette Springs, Miss. Cora Coleman.  
Cora, I hope you enjoyed that good meeting enough for both of us. I suppose you are in school now, and doing your very best.

Dear Aunt Flora: I am a little girl 11 years old. My pets are a hen and a cat. Auntie, I want to tell you that I was converted and sanctified in Bro. Green's and Politt's meeting. I ask an interest in all your prayers. I hope to meet you all in heaven some sweet day.

Kentucky. Mary Whitson.  
Mary, that is indeed good news. I hope you will always stand by your colors. You are a very young soldier.

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## OUR DEAD.

### CRABTREE.

Mrs. Cora Crabtree, after a long lingering illness, died Nov. 8, 1910. She had been a devoted Christian for about ten years. In all her sickness she bore her suffering with patience and was resigned to whatever the Lord's will might be. We cannot say too much in praise of her exalted Christian character for her many friends knew her as a devoted, pure, Christian. Every one was always ready to say a word of praise for Cora. She left three little children and a dear husband to mourn her loss. We miss her so much and her little children miss her more than words can express, but they are left in the watch-care of the dear Lord to watch over them day and night. Her many friends paid their last call to see her dear face at Pleasant Grove where she had been a constant member. We hope to meet her some day in heaven where there will be no more suffering and sorrow and God shall wipe our tears away.

Precious Cora, thou hast left us, left us forever more,  
But we hope to meet our loved one on that bright and happy shore.  
Lonely the house and sad the hours since our dear one has gone,  
But oh a brighter than ours in heaven is now her own.  
Written by her dear sister-in-law,  
Rome, Ky. Carrie Crabtree.

### KOON.

Mr. W. J. Koon, of Harrison Co., Texas, fell asleep in Jesus, November 18, 1910. Mr. Koon was born in South Carolina, and when he was twelve years old he came to Harrison county, Texas, where he lived for fifty-seven years, making him sixty-nine when he died. He was well known and loved by everybody. He had been a member of the M. E. Church for a number of years. His last words were that he was ready to go and live with Jesus. He leaves one brother, three sisters, a wife, five children, and other relatives and friends to mourn his loss. May God bless and comfort them. The summons will come for each of them in their turn. May they live so that when the roll is called up yonder they may be gathered together an unbroken family in heaven. It is sad to part with our loved ones but we must remember that God never makes a mistake, and we should make our title clear for death, is abroad in the land.

A friend,  
Blanche Miller.

### HORN.

Resolutions of respect of the Ladies Aid of the St. Paul's Methodist Episcopal Church, Ft. Worth, Tex., on the death of our much loved friend, Miss Bertha Horn, daughter of the late Dr. and Mrs. J. H. Horn.

Whereas the Alwise Father has removed from our midst this precious, lovable girl into the beautiful mansion above,

Be it resolved: That we extend our heartfelt sympathy to the widowed mother, brothers and sisters and pray that God may strengthen and comfort them in this, their second great grief this year. She was dearly beloved by all who knew her and her friends were legion. Many said of her, she was one of the finest characters they ever knew. She was an instructor in the department of music in the Ft. Worth University, and a high type of Christian womanhood.

She is gone from us, but the memory of her beautiful life will ever linger in the hearts of those who knew and loved her. She was laid to rest by the side of her father who preceded her only a few months.

A friend,

Mrs. Dena Sinclair.

Ft. Worth, Tex.

### WILLIAMS.

On the twentieth of November, 1910, at 6:35 a. m., the death angel visited the home of Mr. and Mrs. William Williams and took from them their darling babe, Charles Ivy Lillian. Ivy, as she was always called, was a bright child. She died of that dreaded disease, diphtheria. All was done that loving hands could do but to no avail. The Lord knows best. She was born on the eighteenth day of April, 1909. She was loved by all who knew her.

Weep not papa and mamma, for your darling is on the bright shore beckoning for you to come on. She can't come to you but you can go to her.

A darling one from us has gone,

A voice we loved is still,

A place is vacant in our home,

Which never can be filled.

A cousin, Pierce Fletcher.

### CONAWAY.

Mrs. Mary L. Conaway was born in Newton county, Ga., Dec. 11, 1834, and was at the time of her departure nearly seventy-six years old. Her mother was a gentle, sweet-spirited woman who impressed her own nature in a marked degree upon her daughter, Mary.

At the age of fourteen she joined the Methodist Church. Later in life, under the pastorate of Rev. C. C. Cary, in 1876, she obtained a clearer knowledge of her relation to Christ Jesus her Savior. In this better and brighter relation she continued until March, 1884, when she openly professed entire sanctification at the parsonage in Eatonton, Ga. In this blessed experience she spent the rest of her eminently useful life, and in the light and bliss of which she went to heaven.

Here was a life of care and toil not often paralleled among ordinary women. With four small children to care for and her husband in the army, she met all the hardships incident to these fearful times, with an undaunted heroism, which develops the latent forces of true womanhood in all ages.

For twenty-three years she accepted the vicissitudes and self-denials incident to the ordinary Methodist traveling preacher's life and toil, without a murmur. Her six sons, three daughters and husband rise up to call her blessed.

She took the Way of Life under Bro. W. A. Dodge's editorship and all the way down to the present time.

Her Husband.

### HOLLINGSWORTH.

On Tuesday evening, November 22, 1910, the death angel visited the home of Sister Hollingsworth and took from her, her loving husband and companion, William Hollingsworth. We can not see why our friends are taken from us but God knows best and we must submit to his will. Uncle William Hollingsworth always led an honest, upright life; if he ever did any harm to any one he did not aim to do it and was always ready to lend a helping hand to all who were in need. Although he did not seek Christ until he was getting old, he always did good deeds of charity and helped all in every way he could, but in September, 1908, at the Claymont Tabernacle, he consecrated his life to God and since then religion has been his talk with his friends. He could not read the Bible, but kept some of his family continually reading to him. He said God's word was plain to him and when he went to visit his neighbors he would always ask them to read him some part of it. He was always talking to his companion of religion and how people ought to live. Uncle William was only sick twelve days, with pneumonia; he bore his sufferings well and in his last hour told his friends he was ready to go. Uncle Billie was fifty-five years and six months old. He leaves a broken-hearted wife, two daughters, one sister and five grandchildren, besides many friends to mourn his loss, but we feel our loss is his gain; so weep not, dear friends, but look up and live so some sweet day you may meet him in a world where you will not part again.

The funeral services were conducted at Pleasant Hill by Rev. J. S. Crawford and the body laid to rest to await the resurrection morn.

Mrs. A. N. Hurt.

### SPARKS.

In memory of my darling niece, Annie Sparks, who departed this life October 21, 1910, at one o'clock, aged thirty-three years two months and thirteen days. She was afflicted from infancy and bore it well. All will say she was surely the meekest, humblest, devoted child I ever knew. She always had a loving word and smile for everybody she met. She could never go about like others, yet

She never murmured nor complained,

Beneath the chastening rod,

But in the hour of grief and pain,

She leaned upon her God.

She said to the writer a few days before she died, "O. Aunt Mollie, I have been so happy since I have been lying here." I replied, "Bless the Lord; only put your trust in Jesus." She said, "You know we have to be cleansed, cleansed, cleansed," three times and then she prayed for her father, mother, one brother and his wife and her loving aunt and husband. O, she prayed so earnestly for us all. I know she was ready to go. The pearly gates were open wide.

A gentle voice said come,

And angels on the other side.

Welcomed our darling home.

Now, for the mother and father in their deep sorrow will ask all the Herald family to pray for the family to be reconciled to this deep sorrow that has come on them all, and especially for the dear mother who takes it so hard, as she is nearly prostrated. May she leave all with the Lord who never makes any mistakes. From her devoted aunt,

Mollie G. Hill.

### MALLORY.

Death, with its icy fingers, entered the home of Mr. and Mrs. Reno Mallory, on



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October 28, 1910, and took from them their precious baby, Marvin, to live with Jesus. Marvin was only two months old but he was a sweet child and very affectionate. We did all we could to keep him here, but God wanted him for the garden of the skies and took him to himself. We know God does all things for the best so we bow in submission to his holy will. The home is sad without him but he is better off having escaped much that is hard to bear in this life. He will be another tie to beckon us to the other world and we must live so that we can meet him in heaven.

His suffering was intense, having pneumonia, but he was patient and bore it as a brave little soldier. We would say to the parents, so live that when the end comes you may be prepared to meet your loved again where there will be no more partings nor good byes. Marvin's days were short on earth; he only budded here to bloom in heaven. Mrs. A. N. Hurt.

### Are You Telling Others.

If for some reason you don't tell others about this wonderful salvation, send them **The Herald** for one year and let it speak to them weekly. Pray that it may bless them.



## CONTRIBUTED

### A CHRISTMAS CALENDAR.

Mrs. Nettie Leigh Cook.

"The peace of God within your homes abide  
And God be with you at this Christmas tide."

#### Christmas Day.

God so loved the world, that he gave his  
Only begotten  
Son, that whosoever believeth on him  
should not  
Perish, but have  
Everlasting  
Life.

—Jno. 3:16.

"The yule flashes bright on the garlanded hearth!"

Now tell the sweet story of old,  
When night, like a mother, hung over the earth,

As the shepherds lay watching the fold."

There were in the same country  
shepherds abiding in the field, keeping  
watch over their flock by night.  
—Luke 2:8.

**Monday**—Lo, the star which they  
saw in the east went before them, till  
it came and stood over where the  
young child was.—Matt. 2:9.  
"And tell how those shepherds abandoned the fold."

And followed the mystical star,  
Till Jerusalem like a city of gold,  
And Bethlehem glistened afar."

We have seen his star in the east,  
and are come to worship him.—Matt. 2:2.

**Tuesday**—There came wise men  
from the east to Jerusalem, saying,  
where is he that is born King of the  
Jews? Matt. 2:9.

"What means this glory round our feet,"

The magi mused, 'more bright than morn?'

And voices chanted clear and sweet,  
'To-day the Prince of Peace is born.'

And, lo, the angel of the Lord came  
upon them, and the glory of the Lord  
shone round about them.—Luke 2:9.

**Wednesday**—And the angel said  
unto them, Fear not; for behold, I  
bring you good tidings of great joy,  
which shall be to all people.—Luke 2:10.

"What means that star," the shepherds said,

"That brightens through the rocky glen?"

The angel, answering overhead  
Sang 'Peace on earth, good will to men.'

And suddenly, there was with the  
angel a multitude of the heavenly  
host praising God.—Luke 2:13.

**Thursday**—Glory to God in the  
highest, and on earth peace, good will  
toward men.—Luke 2:14.

"And now while the yule flashes  
bright on the hearth,

And the holly hangs green on the wall,

The story of Jesus doth hallow our mirth,

Who came and who suffered for all."

He, by the grace of God, should  
death for every man.—Heb. 2:9.

**Friday**—And it came to pass in

those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.—Luke 2:1.  
"That night imperial Caesar slept,  
On regal couch his care away,  
And dreamed not that the King of kings

At Bethlehem, in a manger lay."

**Saturday**—Thou crownest the year  
with Thy goodness.—Psa. 65:11.

"I mourn not now the dying year,  
I call not back the vanished past;  
No vain regrets shall vex me here,  
Nor doubts perplex to hold me fast.  
Enough that from myself I turn,  
Still conscious of my sin and wrong,—

That thoughts of love within me burn,  
And move my heart to song."

Farewell, old year! We walk no more  
together.

Surely goodness and mercy shall  
follow me all the days of my life.—  
Psa. 23:6.

### FUN OR JOY.

Mrs. J. C. M. Hunt.

That is the title of a short article  
published in a secular paper, in which  
the writer says:

"Fun for the worldling, joy for the  
consecrated Christian. You may  
know a person's true inward condition  
by his desire and pursuit for either  
one. They, like light and darkness,  
never agree, but the one expels the  
other, and vice versa.

"Fun belongs to earth and perishes  
with the earthly; joy comes from  
heaven, and is everlasting. Fun ends  
at death, and oftentimes long before; joy  
is only fully ushered in when this  
mortal shall have put on immortality.  
Fun is from without, and is dependent  
on outward circumstances; joy  
arises from right conditions within,  
and is in proportion to the revelation  
of Jesus Christ in the word by the  
Holy Spirit, continually flowing on,  
ever increasing, widening, deepening,  
sweetening, quickening." These "right  
conditions" made it possible for Paul  
and Silas to sing songs of praise in  
that inner prison, with their feet  
made fast in the stocks, after having  
had laid upon them "many stripes,"  
and disciples at another time, to depart  
from the presence of the council with  
rejoicing, after having been  
cruelly beaten, because they thought  
they should obey God rather than  
man, and so boldly declared that the  
crucified Jesus had been raised up,  
and had been exalted to be a Prince  
and a Savior. It was those conditions  
that made Madam Guyon able to write  
in her prison those cheery lines:

"A little bird am I.

Shut from the fields of air,

And in my cage I sit and sing

To him who placed me there.

Well pleased a prisoner to be,

Because, my God, it pleases thee.

Naught have I else to do:

I sing the whole day long,

And he whom most I love to please

Doth listen to my song!

He caught and bound my wandering

wing,

But still he bends to hear me sing."

An interesting story is told of a  
Hindu trader in Kherwara market,  
and a convert to Christianity, named  
Perna. "What medicine do you put  
on your face to make it shine so?" the  
trader once asked Perna.

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"I don't put anything on," was the  
reply.

The trader was not satisfied and  
asked again:

"But what do you put on?"

"Nothing. I don't put anything on."

"Yes, you do. All you Christians  
do. I've seen it in Agra, and I have  
seen it in Ahmedabad and Surat, and  
I've seen it in Bombay."

Perna laughed a happy laugh and  
his face shone yet more as he said,  
"Yes, I'll tell you the medicine. It  
is happiness of heart."

Yes, that is the Christian's portion  
—happiness of heart. Not that the  
Christian is exempt from severe trials,  
for often the great waves of sorrow  
beat upon him, and at such times the  
face reveals something of the inner  
sorrow, losing for a time in a measure  
its former brightness, and this may  
sometimes be the case when in "heav-  
iness through manifold temptations.  
But in the heart of the consecrated  
Christian there is a joy-song, because  
of those "right conditions within," a  
song of trust and entire submission to  
God's will, even while the face bears  
the mark of sorrow. As another has  
said, "The child of God is destined to  
have sweetest joy in adversity." But  
such is not the experience of those  
who seek earthly pleasure—for "fun,"  
for that always departs when sorrow  
and adversity come. How much bet-  
ter then a "cup of heavenly joy,"  
than a "world of fun!"

### A SERIOUS QUESTION ANSWERED.

J. H. Driskell.

I noticed W. T. Evans asks what  
becomes of the camp meeting con-  
verts? He further says he never  
hears of any of them joining the  
churches. My answer to the brother's  
question is this; that about nine out  
of ten are already church members.  
I have been to camp meetings where  
the altar was full of seekers and when  
you would ask them if they were ever  
converted, they would say, "I joined  
the church at a certain time but was  
not converted, and I want to be con-  
verted." You will see the tears  
trickle down their cheeks as they be-  
gin to enquire after Jesus; when they  
receive instruction to repent and  
forsake their sins, it is not long until  
they find him precious to their souls  
and will arise to their feet with a new  
heart praising God, at the same time  
saying they joined the church ten or  
twenty years ago, as the case may be.  
This, in part, explains why our

church membership is not increased  
more by our camp meetings; if the  
church was all saved and sanctified  
we would not need camp meetings, as  
the people would get saved at home.  
I love my church because Jesus died  
for it "That he might sanctify and  
cleanse it with the washing of water  
by the word, that he might present  
it to himself, a glorious church, not  
having spot, or wrinkle, or any such  
thing; but that it should be holy and  
without blemish." Eph. 5:26, 27.

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both ways. We  
will place a piano  
in your home,  
freight paid  
if you wish, at  
rock-bottom  
factory price,  
upon terms of  
your own  
choice, giving  
you 1 year to test  
the instrument  
before you need  
decide to keep it  
and we give you  
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Indemnity  
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this offer and also  
insures a instru-  
ment against  
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